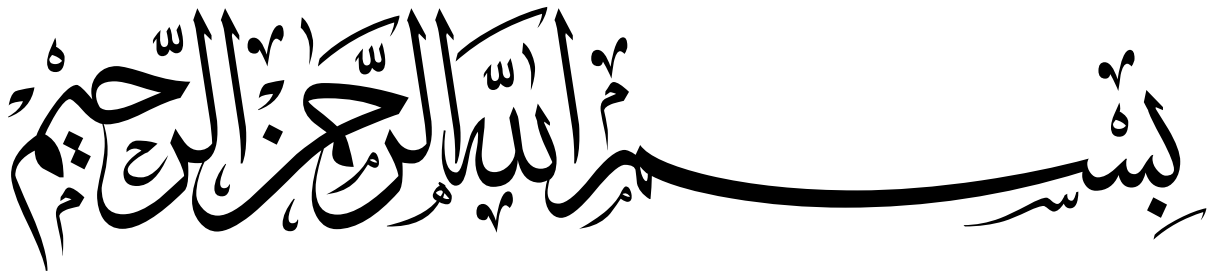
EASTERN PHILOSOPHIES



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Eastern philosophy

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Classification

Eastern philosophy includes the various philosophies of Asia, including Indian philosophy, Chinese philosophy, Iranian philosophy, Japanese philosophy, Korean philosophy, Arab philosophy and Jewish philosophy. The division is not purely geographic but also stems from general hermeneutic and conceptual differences that lay between Eastern and Western traditions.

Supreme God and the demigods

- ***Religion portal***

Because of its origin from within the Abrahamic religions, some Western philosophies have formulated questions on the nature of God and his relationship to the universe based on Monotheistic framework within which it emerged. This has created a dichotomy among some Western philosophies between secular philosophies and religious philosophies which develop within the context of a particular monotheistic religion's dogma, especially some creeds of Protestant Christianity, regarding the nature of God and the universe.

Eastern religions have not been as concerned by questions relating to the nature of a single God as the universe's sole creator and ruler[*citation needed*]. The distinction between the religious and the secular tends to be much less sharp in Eastern philosophy, and the same philosophical school often contains both religious and philosophical elements[*citation needed*]. Thus, some people accept the so-called metaphysical tenets of Buddhism without going to a temple and worshipping. Some have worshipped the Taoist deities religiously without bothering to delve into the theologial underpinnings, while others embrace the Taoist religion while ignoring the mythological aspects.

This arrangement stands in marked contrast to some recent philosophy in the West, which has traditionally enforced either a completely unified philosophic/religious belief system (for example, the various sects and associated philosophies of Christianity, Judaism, and Islam), or a sharp and total repudiation of some forms of religion by philosophy (for example, Nietzsche, Marx, Voltaire, etc.).

A common thread that often differentiates Eastern philosophy from Western is the relationship[*clarification needed*]between the gods (or God) and the universe. Some Western schools of thought were animistic or pantheistic, such as the classical Greek tradition, while later religious beliefs, influenced by the monotheism of the Abrahamic religions, portrayed divinity as more transcendent.

Much like the classical Greek philosophies, many Eastern schools of thought were more interested in explaining the natural world via universal patterns; without recourse to capricious agencies like gods (or God). Syncretism allowed various schools of thought such as Yi, Yin yang, Wu xing and Ren to mutually complement one another without threatening traditional religious practice or new religious movements.

Syntheses of Eastern and Western philosophy

There have been many modern attempts to integrate Western and Eastern philosophical traditions.

German philosopher Georg Wilhelm Friedrich Hegel was very interested in Taoism. His system of dialectics is sometimes interpreted as a formalization of Taoist principles, but it also has similarities to the dialectical method used by Socrates as described by Plato. However, Hegel is

known to be related with people who were in India, so from them he learned Indian philosophy. Hegel read Bhagavad-Gita and mentioned it in some of his works [? more quotes needed].

Hegel's rival Arthur Schopenhauer developed a philosophy that was essentially a synthesis of Hinduism with Western thought. He anticipated that the *Upanishads* (primary Hindu scriptures) would have a much greater influence in the West than they have had. However, Schopenhauer was working with heavily flawed early translations (and sometimes second-degree translations), and many feel that he may not necessarily have accurately grasped the Eastern philosophies which interested him.

Recent attempts to incorporate Western philosophy into Eastern thought include the Kyoto School of philosophers, who combined the phenomenology of Husserl with the insights of Zen Buddhism. Watsuji Tetsurô, a 20th century Japanese philosopher attempted to combine the works of Søren Kierkegaard, Nietzsche, and Heidegger with Eastern philosophies. Some have claimed that there is also a definite eastern element within Heidegger's philosophy. For the most part this is not made explicit within Heidegger's philosophy, apart from in the dialogue between a Japanese and inquirer. Heidegger did spend time attempting to translate the Tao Te Ching into German, working with his Chinese student Paul Hsaio. It has also been claimed that much of Heidegger's later philosophy, particularly the sacredness of Being, bears a distinct similarity to Taoist ideas. There are clear parallels between Heidegger and the work of Kyoto School, and ultimately, it may be read that Heidegger's philosophy is an attempt to 'turn eastwards' in response to the crisis in Western civilization. However, this is only an interpretation.

The 20th century Hindu guru Sri Aurobindo was influenced by German Idealism and his Integral yoga is regarded as a synthesis of Eastern and Western thought. The German phenomenologist Jean Gebser's writings on the history of consciousness referred to a new planetary consciousness that would bridge this gap. Followers of these two authors are often grouped together under the term Integral thought.

Swiss psychologist Carl Jung was deeply influenced by his interest in the I Ching. The I Ching (Book of Changes) is an ancient text in China, dating back to the Shang Dynasty (Bronze Age 1700BC-1050BC), and utilizes a system of Yin and Yang which it places into Hexagrams for the purposes of divination. Carl Jung's idea of synchronicity moves towards an Oriental view of causality, as he states in the foreword to Richard Wilhelm's translation of the I Ching (Book of Changes). He explains that this Chinese view of the world is based not on science as the West knows it, but on chance.

East Asian philosophies

Main articles: Chinese philosophy, Japanese philosophy, and Korean philosophy

Confucianism

Main article: Confucianism

Confucianism(儒學), developed around the teachings of Confucius(孔子) and is based on a set of Chinese classic texts.

Neo-Confucianism

Main article: Neo-Confucianism

Neo-Confucianism is a later further development of Confucianism but also went much more differently from the origin of Confucianism. It started developing from the Song Dynasty and was nearly completed in late Ming Dynasty. Its root can be found as early as Tang Dynasty, often attributed to scholar Tang Xie Tian. It has a great influence on the countries of East Asia including China, Japan and Korea as well as Vietnam as well. Zhu Xi is considered as the biggest master of Song Neo-Confucianism and Wang Yangming is the one of Ming's. But there are conflicts between Zhu's school and Wang's.

Taoism

Main article: Taoism

Taoism (or Daoism) is the traditional foil of Confucianism in China. Taoism's central books are the Dao De Jing (Tao-Te-Ching), traditionally attributed to Laozi (Lao Tzu), and the Zhuangzi (Chuang Tzu).

Shinto

Main article: Shinto

Shinto is the indigenous religion of Japan. It is a sophisticated form of animism which holds that spirits called kami inhabit all things. Worship is at public shrines or in small shrines constructed in one's home. According to Shinto practice, relationship with the kami that inhabit this world is foremost in a person's duties; the kami are to be respected in order that they may return our respect. Shinto further holds that the "spirit" and "mundane" worlds are one and the same. Of all of the tenets of this philosophy, purity is the most highly stressed. Pure acts are those that promote or contribute to the harmony of the universe, and impure acts are those which are deleterious in this regard. As a faith, Shinto bears heavy influences from Chinese religions, notably Taoism and Buddhism.

Legalism

Main article: Legalism (Chinese philosophy)

Legalism advocated a strict interpretation of the law in every respect. No judgment calls. Morality was not important[citation needed]; adherence to the letter of the law was paramount.

Maoism

Main article: Maoism

Maoism is a Communist philosophy based on the teachings of 20th century Communist Party of China revolutionary leader Mao Zedong. It is based partially on earlier theories by Marx and Lenin, but rejects the urban proletariat and Leninist emphasis on heavy industrialization in favor of a revolution supported by the peasantry, and a decentralized agrarian economy based on many collectively worked farms.

Indian philosophies

Further information: Indian philosophy

Hindu philosophy

Main article: Hindu philosophy

- ***Hinduism portal***

Hinduism (□□□□□ □□□□; *Sanātana Dharma*, roughly Perennial Moral Duty) is one of the oldest major world religion. Hinduism is characterized by a diverse array of religious belief systems, practices and scriptures. It has its origin in ancient Vedic culture at least as far back as 1500 BC. It is the third largest religion with approximately 1.05 billion followers worldwide, 96% of whom live in the Indian subcontinent.

Hinduism rests on the spiritual bedrock of the Vedas, hence Veda Dharma, and their mystic issue, the Upanishads, as well as the teachings of many great Hindu gurus through the ages. Many streams of thought flow from the six Vedic/Hindu schools, Bhakti sects and Tantra Agamic schools into the one ocean of Hinduism, the first of the Dharma religions. Also, the sacred book Bhagavad Gita is one of the most revered texts among Hindus.

What can be said to be common to many theistic Hindus is belief in Dharma, reincarnation, karma, and moksha (liberation) of every soul through a variety of moral, action-based, and meditative yogas. Still more fundamental principles include ahimsa (non-violence), the primacy of the Guru, the Divine Word of Aum and the power of mantras, love of Truth in many manifestations as gods and goddesses, and an understanding that the essential spark of the Divine (Atman) is in every human and living being, thus allowing for many spiritual paths leading to the One Unitary Religious Truth (which Hindus call Brahman).

This acceptance of various paths leading to the same truth, is also a foundation of Hindu philosophy. However, since the term Hindu is more of an umbrella term for dharmic traditions arising from the Indian subcontinent, there may be persons who believe in none of the above concepts and yet consider themselves Hindu.

See Also: Hinduism -- Hindu scripture -- Samkhya -- Yoga -- Nyaya -- Vaisesika -- Vedanta -- Bhakti -- Cārvāka -- Indian logic

Buddhist philosophy

Main article: Buddhist philosophy

Buddhism is a system of religious beliefs based on the teachings of Siddhartha Gautama. Buddhism is a non-theistic religion, one whose tenets are not especially concerned with the existence or non-existence of a God or gods. The Buddha himself expressly disavowed any special divine status or inspiration, and said that anyone, anywhere could achieve all the insight that he had. The question of God is largely irrelevant in Buddhism, though some sects (notably Tibetan Buddhism) do venerate a number of gods drawn in from local indigenous belief systems yet this practice has taken on different meanings and has become a skillful mean within the Tibetan Buddhist practice.

Buddhist philosophy has its foundations in the doctrines of:

- anatta, which specifies that all is without substantial metaphysical identity,
- pratitya-samutpada, which delineates the Buddhist concept of causality, and
- Buddhist phenomenological analysis of dharmas, or phenomenological constituents.

Most Buddhist sects believe in karma, a cause-and-effect relationship between all that has been done and all that will be done. Events that occur are held to be the direct result of previous events. One effect of karma is rebirth. At death, the karma from a given life determines the nature of the next life's existence. The ultimate goal of a Buddhist practitioner is to eliminate karma (both good and bad), end the cycle of rebirth and suffering, and attain Nirvana, usually translated as *awakening* or *enlightenment.*

See also: Buddhism — Outline of Buddhism — Schools of Buddhism

Sikh philosophy

Main article: Sikh religious philosophy

Diagram showing some of the important Sikh beliefs.

- *Simran* and *Sewa* - These are the Foundation of Sikhism. It is the duty of every Sikh to practise *Naam Simran* (meditation on the Lord's name) daily and engage in *Sewa* (Selfless Service) whenever there is a possibility, in *Gurdwara* (Sikh place of worship), in community centres, old people's homes, care centres, major world disasters, etc. "Ek ong kar Satanam" and "Waheguru" are some mantras used for this purpose. "Ek ong kar Satanam" roughly translates to "there is one God un-separate from nature and truth is its name". "Waheguru" is used as a meditative practice on the Lord's name.
- The Three Pillars of Sikhism - Guru Nanak formalised these three important pillars of Sikhism.
  - *Naam Japna* – A Sikh is to engage in a daily practise of meditation and *Nitnem* (a daily prayer routine) by reciting and chanting of God's Name.
  - *Kirat Karni* - To live honestly and earn by ones physical and mental effort while accepting Gods gifts and blessings. A Sikh has to live as a householders carrying out his or her duties and responsibilities to the full.
  - *Vand Chakna* - Sikhs are asked to share their wealth within the community and outside by giving *Dasvand* and practising charity (*Daan*). To "Share and consume together".
- Kill the Five Thieves - The Sikh Gurus tell us that our mind and spirit are constantly being attacked by the Five Evils – *Kam* (Lust), *Krodh* (Rage), *Lobh* (Greed), *Moh* (Attachment)

and *Ahankar* (Ego). A Sikh needs to constantly attack and overcome these five vices; be always vigilant and on guard to tackle these five thieves all the time.

- Positive Human Qualities - The Sikh Gurus taught the Sikhs to develop and harness positive human qualities which lead the soul closer to God and away from evil. These are *Sat* (Truth), *Daya* (Compassion), *Santokh* (Contentment), *Nimrata* (Humility) and *Pyare* (Love).

See also Sikhism - Sikh Beliefs - Basic Tenets of the Sikhism - Sikhism Primary Beliefs and Principles

Jainism

Main article: Jain philosophy

Jain philosophy deals extensively with the problems of metaphysics, reality, cosmology, ontology, epistemology and divinity. Jainism is essentially a transtheistic religion of ancient India.[1] It is a continuation of the ancient *Śramaṇa* tradition which co-existed with the Vedic tradition since ancient times.[2][3] The distinguishing features of Jain philosophy are its belief on independent existence of soul and matter, denial of creative and omnipotent God, potency of karma, eternal and uncreated universe, a strong emphasis on non-violence, accent on relativity and multiple facets of truth, and morality and ethics based on liberation of soul. Jain philosophy attempts to explain the rationale of being and existence, the nature of the Universe and its constituents, the nature of bondage and the means to achieve liberation.[4] It has often been described as an ascetic movement for its strong emphasis on self-control, austerities and renunciation.[5] It has also been called a model of philosophical liberalism for its insistence that truth is relative and multifaceted and for its willingness to accommodate all possible view-points of the rival philosophies.[6] Jainism strongly upholds the individualistic nature of soul and personal responsibility for one's decisions; and that self-reliance and individual efforts alone are responsible for one's liberation.[7]

Throughout its history, the Jain philosophy remained unified and single, although as a religion, Jainism was divided into various sects and traditions. The contribution of Jain philosophy in developing the Indian philosophy has been significant. Jain philosophical concepts like Ahimsa, Karma, Moksa, Samsara and like have been assimilated into the philosophies of other Indian religions like Hinduism and Buddhism in various forms. [8] While Jainism traces its philosophy from teachings of Mahavira and other Tirthankaras, various Jain philosophers from Kundakunda and Umasvati in ancient times to *Yaśovijaya Gaṇi* in recent times have contributed greatly in developing and refining the Jain and Indian philosophical concepts.

Cārvāka

Main article: Cārvāka

Cārvāka, also frequently transliterated as Charvaka or Cārvāka, and also known as Lokayata or Lokyāta, was a materialist and atheist school of thought with ancient roots in India. It proposed a system of ethics based on rational thought. However, this school has been dead for more than a thousand years.

West Asian philosophies

Babylonian philosophy

Further information: Babylonian literature: Philosophy

The origins of Babylonian philosophy, in the popular sense of the word, can be traced back to the wisdom of early Mesopotamia, which embodied certain philosophies of life, particularly ethics, in the forms of dialectic, dialogs, epic poetry, folklore, hymns, lyrics, prose, and proverbs. The reasoning and rationality of the Babylonians developed beyond empirical observation.[9]

It is possible that Babylonian philosophy had an influence on Greek philosophy, and later Hellenistic philosophy, however the textual evidence is lacking. The undated Babylonian text *Dialog of Pessimism* contains similarities to the agnostic thought of the sophists,

the Heraclitean doctrine of contrasts, and the dialogs of Plato, as well as a precursor to the maieutic Socratic method of Socrates and Plato.[10] The Milesian philosopher Thales is also said to have studied philosophy in Mesopotamia.

Iranian philosophy

Main article: Iranian philosophy

Zoroastrianism

Main article: Zoroastrianism

Zoroastrianism is a monotheistic religion, which originated in Iran. Zoroastrianism has a dualistic nature (Ahura Mazda and Angra Mainyu), with an additional series of six important angel-like entities called the Amesha Spentas. In modern Zoroastrianism they are interpreted as aspects or emanations of Ahura Mazda (the Supreme Being), who form a heptad that is good and constructive. They are opposed to another group of seven who are evil and destructive. It is this persistent conflict between good and evil that distinguishes Zoroastrianism from monotheistic frameworks that have only one power as supreme. By requiring its adherents to have faith and belief in *equally opposing* powers Zoroastrianism characterizes itself as dualistic.

Islamic philosophy

- ***Islam portal***

Main articles: Islamic philosophy, Early Islamic philosophy, and Modern Islamic philosophy

The rise of Islam and the influence of classical Greek thought, especially Aristotle, led to the emergence of various philosophical schools of thought. Amongst them Sufism established esoteric philosophy, Mu'tazili (partly influenced by Hellenistic philosophy) reconstructed rationalism, while Ash'ari reshaped logical and rational interpretation of God, justice, destiny and the universe.

Early Islamic philosophy has influenced Judaism, Christianity, Greek philosophy, Hellenistic philosophy, Persian philosophy, and Indian philosophy, and in turn, Islamic philosophy had a strong influence on Jewish philosophy, Christian philosophy, Western philosophy, Persian philosophy, and Indian philosophy, hence many consider Islamic philosophy to be both an Eastern philosophy and a Western philosophy.

Al-Mu'tazilah (المعتزلة) or Mu'tazilite is a popular theological school of philosophy during early Islam. They called themselves **Ahl al-'Adl wa al-Tawhid** ("People of Justice and Monotheism"). They ascended dramatically during 8th and 9th century due to the support of intellectuals and elites. Later in the 13th century, they lost official support in favour of the rising Ash'ari school. Most of their valuable works were destroyed during the Crusades and Mongol invasion.

One of the most influential Muslim philosophers in the West was Averroes (Ibn Rushd), founder of the Averroism school of philosophy.[11]

It is said that other influential Muslim philosophers include al-Jahiz, a pioneer of evolutionary thought and natural selection; Ibn al-Haytham (Alhacen), a pioneer of phenomenology and the philosophy of science and a critic of Aristotelian natural philosophy and Aristotle's concept of place (topos); Abū Rayhān al-Bīrūnī, a critic of Aristotelian natural philosophy; Avicenna, a critic of Aristotelian logic; Fakhr al-Din al-Razi, a critic of Aristotelian logic and a pioneer of inductive logic; and Ibn Khaldun, considered the father of the philosophy of history and sociology and a pioneer of social philosophy. However, not very much credible evidence to support such claims is forthcoming, at least in the field of Arabic-English translation methodology, with regards to the exact sciences of semantics and hermeneutics.

See Also: Mu'tazili — Ash'ari — Sufism — Illuminationist philosophy

Sufi philosophy

Main article: Sufi philosophy

Sufism (تصوفTemplate:Unicode may refer to:

- {{IPA}}, formats symbols of the International Phonetic Alphabet
- {{PUA}}, marks characters from the Private Use Area that should be retained
- {{transl}}, generic romanization
- {{script}}, scripts in Unicode navigation box
- {{unichar}}, formats a Unicode character description
- {{Unicode templates}}, a navbox linking to multiple Unicode templates

This is an unused template to list other templates associated with a similar title or shortcut.
If an internal transclusion led you here, you may wish to change it to point directly to the intended page.

{{Template disambiguation}} should never be transcluded in the main namespace.) is a school of esoteric philosophy in Islam, which is based on the pursuit of spiritual truth as a definite goal to attain. In order to attain this supreme truth, Sufism has marked *Lataif-e-Sitta* (the six subtleties), *Nafs*, *Qalb*, *Sirr*, *Ruh* (spirit), *Khafi* and *Akhfa*. Apart from conventional religious practices, they also perform Muraqaba (meditation), Dhikr (Zikr or recitation), Chillakashi (asceticism) and Sama (esoteric music and dance).

See also

- Babylonian literature: Philosophy
- Indian philosophy
- Chinese philosophy
- Iranian philosophy
- Islamic philosophy
  - Early Islamic philosophy
  - Modern Islamic philosophy
- Japanese philosophy
- Korean philosophy

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External links

- Jim Fieser: Intro to Eastern Philosophy
- atmajyoti.org Articles and commentaries on a wide range of topics related to practical Eastern Philosophy
- Kheper Website: Eastern Philosophy

Iranian philosophy

From Wikipedia, the free encyclopedia

Iranian philosophy (Persian: فلسفه ایرانی) or **Persian philosophy**[1][2][3][4][5] can be traced back as far as to Old Iranian philosophical traditions and thoughts which originated in ancient Indo-Iranian roots and were considerably influenced by Zarathustra's teachings. According to the Oxford Dictionary of Philosophy, the chronology of the subject and science of philosophy starts with the Indo-Iranians, dating this event to 1500 BC. The Oxford dictionary also states, "Zarathustra's philosophy entered to influence Western tradition through Judaism, and therefore on Middle Platonism."

Throughout Iranian history and due to remarkable political and social changes such as the Arab and Mongol invasions of Persia, a wide spectrum of schools of thoughts showed a variety of views on philosophical questions extending from Old Iranian and mainly Zoroastrianism-related traditions, to schools appearing in the late pre-Islamic era such as Manicheism and Mazdakism as well as various post-Islamic schools. Iranian philosophy after the Arab invasion of Persia, is characterized by different interactions with the Old Iranian philosophy, the Greek philosophy and with the development of Islamic philosophy. The Illumination School and the Transcendent Philosophy are regarded as two of the main philosophical traditions of that era in Persia.

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  - 1.2 Greco-Persian Era
  - 1.3 Manichaeism
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  - 1.5 Zurvanism
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    - 1.5.2 Materialist Zurvanism
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- 2 Classical Islamic period
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- 3Contemporary Iranian philosophy
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Ancient Iranian Philosophy

See also: Ancient Philosophy § Ancient Iranian philosophy

Zoroastrianism[edit]

Main article: Zoroastrianism

The teachings of Zarathustra (Zoroaster) appeared in Persia at some point during the period 1700-1800 BCE.[6][7] His wisdom became the basis of the religion Zoroastrianism, and generally influenced the development of the Iranian branch of Indo-Iranian philosophy. Zarathustra was the first who treated the problem of evil in philosophical terms.[7] He is also believed to be one of the oldest monotheists in the history of religion[citation needed]. He espoused an ethical philosophy based on the primacy of *good thoughts (andiše-e-nik), good words (goftâr-e-nik), and good deeds (kerdâr-e-nik).*

The works of Zoroaster and Zoroastrianism had a significant influence on Greek philosophy and Roman philosophy. Several ancient Greek writers such as Eudoxus of Cnidus and Latin writers such as Pliny the Elder praised Zoroastrian philosophy as "the most famous and most useful"[citation needed]. Plato learnt of Zoroastrian philosophy through Eudoxus and incorporated much of it into his own Platonic realism.[8] In the 3rd century BC, however, Colotes accused Plato's *The Republic* of plagiarizing parts of Zoroaster's On Nature, such as the Myth of Er.[9][10]

Zarathustra was known as a sage, magician and miracle-worker in post-Classical Western culture, though almost nothing was known of his ideas until the late eighteenth century. By this time his name was associated with lost ancient wisdom and was appropriated by Freemasons and other groups who claimed access to such knowledge. He appears in Mozart's opera The Magic Flute ("Die Zauberflöte") under the variant name "Sarastro", who represents moral order in opposition to the "Queen of the Night". Enlightenment writers such as Voltaire promoted research into Zoroastrianism in the belief that it was a form of rational Deism, preferable to Christianity[citation needed].

In 2005, the Oxford Dictionary of Philosophy ranked Zarathustra as first in the chronology of philosophers.[11][12] Zarathustra's impact lingers today due in part to the system of rational ethics he founded called Mazda-Yasna. The word Mazda-Yasna is Avestan and is translated as "Worship of Wisdom" in English. The encyclopedia Natural History (Pliny) claims that Zoroastrians later educated the Greeks who, starting with Pythagoras, used a similar term, philosophy, or "love of wisdom" to describe the search for ultimate truth.[13]

Greco-Persian Era

Little is known of the situation of philosophy during the time of the ancient Greek philosophers. We know that the Persian culture had an influence on the creation of Stoic school of thought, but nothing has been left in Persian writings.

Manichaeism

Main article: Manichaeism

Manichaeism, founded by Mani, was influential from North Africa in the West, to China in the East. Its influence subtly continues in Western Christian thought via Saint Augustine of Hippo, who converted to Christianity from Manichaeism, which he passionately denounced in his writings, and whose writings continue to be influential among Catholic, Protestant, and Orthodox theologians. An important principle of Manichaeism was its dualistic cosmology/theology, which is shared with Mazdakism, a philosophy founded by Mazdak. Under this dualism, there were two original principles of the universe: Light, the good one; and Darkness, the evil one. These two had been mixed by a cosmic accident, and man's role in this life was through good conduct to release the parts of himself that belonged to Light. Mani saw the mixture of good and bad as a cosmic tragedy, while Mazdak viewed this in a more neutral, even optimistic way.

Mazdakism

Main article: Mazdak

Mazdak (d. 524/528 CE) was a proto-socialist Persian reformer who gained influence under the reign of the Sassanian king Kavadh I. He claimed to be a prophet of God and instituted communal possessions and social welfare programs.

In many ways Mazdak's teaching can be understood as a call for social revolution, and has been referred to as early "communism"[14] or proto-socialism.[15]

Zurvanism

Main article: Zurvanism

Zurvanism is characterized by the element of its First Principle which is Time, "Zurvan", as a primordial creator. According to Zaehner, Zurvanism appears to have three schools of thought all of which have classical Zurvanism as their foundation:

Aesthetic Zurvanism

Aesthetic Zurvanism which was apparently not as popular as the *materialistic* kind, viewed Zurvan as undifferentiated Time, which, under the influence of desire, divided into reason (a male principle) and concupiscence (a female principle).

Materialist Zurvanism

While Zoroaster's Ormuzd created the universe with his thought, materialist Zurvanism challenged the concept that anything could be made out of nothing.

Fatalistic Zurvanism

Fatalistic Zurvanism resulted from the doctrine of limited time with the implication that nothing could change this preordained course of the material universe and that the path of the astral bodies of the 'heavenly sphere' was representative of this preordained course. According to the Middle Persian work Menog-i Khrad: "Ohrmazd allotted happiness to man, but if man did not receive it, it was owing to the extortion of these planets."

Classical Islamic period

See also: Islamic philosophy and Early Islamic philosophy

The intellectual tradition in Persia continued after Islam and was of great influence on the further development of Iranian Philosophy. The main schools for such studies were, and to some extents still are, Shiraz, Khurasan, Maragheh, Isfahan, Tehran.[16]

Avicennism

Main article: Avicennism

In the Islamic Golden Age, due to Avicenna's (Ibn Sina's; born near Bukhara) successful reconciliation between Aristotelianism and Neoplatonism along with Kalam, Avicennism eventually became the leading school of Islamic philosophy by the 12th century. Avicenna had become a central authority on philosophy by then, and several scholars in the 12th century commented on his strong influence at the time:[17]

"People nowadays [believe] that truth is whatever [Ibn Sina] says, that it is inconceivable for him to err and that whoever contradicts him in anything he says cannot be rational."

Avicennism was also influential in medieval Europe, particularly his doctrines on the nature of the soul and his existence-essence distinction, along with the debates and censure that they raised in scholastic Europe. This was particularly the case in Paris, where Avicennism was later proscribed in 1210. Nevertheless, his psychology and theory of knowledge influenced William of Auvergne and Albertus Magnus, and his metaphysics influenced the thought of Thomas Aquinas.[18]

Illuminationism

Main article: Illuminationist philosophy

Illuminationist philosophy was a school of Islamic philosophy founded by Shahab al-Din Suhrawardi in the 12th century. This school is a combination of Avicenna's philosophy and ancient Iranian philosophy, along with many new innovative ideas of Suhrawardi. It is often described as having been influenced by Neoplatonism.

Transcendent theosophy

Main article: Transcendent Theosophy

Transcendent theosophy is the school of Islamic philosophy founded by Mulla Sadra in the 17th century. Mulla Sadra bought "a new philosophical insight in dealing with the nature of reality" and created "a major transition from essentialism to existentialism" in Islamic philosophy, several centuries before this occurred in Western philosophy.[19]

Contemporary Iranian philosophy

See also: Modern Islamic philosophy

Philosophy was and still is a popular subject of study in Iran. Previous to Western-style universities, philosophy was a major field of study in religious seminaries. Comparing the number of philosophy books currently published in Iran with that in other countries, Iran possibly ranks first in this field but it is definitely on top in terms of publishing philosophy books. [2][3]

On the diversity and expansion of philosophy in Iran, Khosrow Bagheri has stated "One part of philosophical endeavor in Iran today, and perhaps the main one is concerned with the local philosophy which is dominated by the school of Mulla Sadra. He has provided a philosophy in line with the old metaphysical inclination but in the feature of a combination of mysticism, philosophy, and the Islamic religious views. On the other hand, a relatively strong translation movement has been shaped in which the Iranian readers are provided by some of the important sources of contemporary philosophy in Persian including both the analytic and continental traditions. In the former, Wittgenstein, Searle, and Kripke, and in the latter, Nietzsche, Heidegger, and Foucault can be mentioned. There have also been concentrations on a local polar contrast between Popper and Heidegger, and, due to the religious atmosphere, on the philosophy of religion."[20]

Among journals being published in Iran on philosophy, there are *FALSAFEH-The Iranian Journal of Philosophy*[4][permanent dead link] published by the department of philosophy of the University of Tehran since 1972 and *Hikmat va Falsafeh* published by Allamah Tabataba'i University in Tehran, *Ma'rifat-e Falsafeh* published by the Imam Khomeini Education and Research Institute in Qom, and many others. Also worthy of mention is the journal, *Naqd o Nazar* published by Daftar Tablighat in Qom, which often includes articles on philosophical topics and other issues of interest to religious thinkers and intellectuals.

It is important to note that Sufism has had a great amount of influence on Iranian/Persian philosophy.

List of schools and philosophers

Ancient Iranian philosophy

See also: Ancient philosophy § Ancient Iranian philosophy

- Zoroastrianism
  - Zarathustra (Zoroaster)
  - Jamasp, Old Iranian nobleman, regarded as one of the first Iranian philosophers, see also Middle Persian book *Jamasp Namag*.
  - Ostanes
  - Tansar, influential Persian high priest (mobad) considered one of the pivotal figures in the development of the political philosophy of the Sassanian state based on the concept of *vohu kshathra* or *huxwadāīh* ("Good Sovereignty")
  - Mardan-Farrux Ohrmazddadan
  - Adurfarnbag Farroxzadan
  - Adurbad Emedan
  - Azar Kayvan
  - *Avesta*
  - *Gathas*
- Anacharsis, a Scythian philosopher
- Mazdakism, Iranian proto-socialism in the Sassanid Empire

    - Mazdak
    - Mazdak the Elder
- Manichaeism
    - Mani
- Zurvanism
- University of Gundishapur
    - Borzouye, Persian philosopher, physician and Chancellor (*vizier*) of the Persian court, inventor of Backgammon. Borzouye wrote several books such as the translation of *Panchatantra* into Middle Persian and *Burzoe's quotes*. His philosophical ideas were described by Ibn al-Muqaffa.
    - Bakhtshooa Gondishapuri
- Emperor Khosrau's philosophical discourses
    - Paul the Persian
- *Pahlavi literature*

Islamic period

See also: Islamic philosophy, Early Islamic philosophy, Modern Islamic philosophy, and List of Muslim philosophers

- Al-Farabi
- Muhammad ibn Zakariya al-Razi
- Miskawayh
- Avicenna
- Imam Mohammad Ghazali Tusi
- Abd al-Qahir al-Jurjani
- Iranshahri
- Zakaria Razi
- Qutb-al-din Razi
- Afdal al-Din Kashani Persian genius Philosopher in 12th century.
- Fakhr al-Din Razi known as Imam Fakhr Razi
- Nasir al-Din Tusi
- Zakariya Qazwini
- Farid al-Din Attar (Attar Nishapuri)
- Umar Suhrawardi
- Umar Khayyam
- Ashraf Jahangir Semnani
- Ali Hamedani
- Mowlana Jalal ad-Din Balkhi (Rumi)
- Mahmoud Shabestari
- Shams al-Din Lahiji
- Nematollah Vali Kermani
- Abdol-Rahman Jami
- Shahab al-Din Suhrawardi and Illumination School
- Sadr al-Din Dashtaki Shiraz School
- Mir Damad and Isfahan School
- Mulla Sadra and Transcendent Philosophy
- Rajab Ali Tabrizi
- Qazi Sa'id Qumi
- Mulla Hadi Sabzevari and Neyshabor School
- Reza Davari Ardakani
- Hossein Elahi Ghomshei

- Mahmoud Khatami
- Abdolkarim Soroush
- Ahmad Fardid
- Gholamhossein Ebrahimi Dinani

In the history of Islamic philosophy, there were a few Persian philosophers who had their own schools of philosophy: Avicenna, al-Farabi, Shahab al-Din Suhrawardi and Mulla Sadra. Some philosophers did not offer a new philosophy, rather they had some innovations: Mirdamad, Khajeh Nasir and Qutb al-Din Shirazi belong to this group.

Iranian Bahá'í philosophy

`Abdu'l-Bahá, son and successor of the founder of the Bahá'í Faith, has explained the Bahá'í philosophy in the work *Some Answered Questions*. This text has been analyzed by Bahá'í scholars Ian Kluge[21] and Ali Murad Davudi.[22]

See also

- Intellectual movements in modern Iran
- Eastern philosophy
- Ancient philosophy
- Religious intellectualism in Iran
- International rankings of Iran

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External links

- Iranian philosophy (in Persian)
- Persian Religion and Philosophy
- Persian philosophy

Pakistani philosophy

From Wikipedia, the free encyclopedia

The **Pakistani philosophy** is the philosophical activity or the philosophical academic output both within Pakistan and abroad.[1][2] It encompasses the history of philosophy in the state of Pakistan, and its relations with nature, science, logic, culture, religion, and politics since its establishment on August 1947.[3]

Academically, the philosophical activities began in the universities and the thought organization founded by renowned philosopher Dr. M.M. Sharif in 1954.[1] In an editorial written by critic Bina Shah in *Express Tribune* in 2012, "the philosophical activities in Pakistan can nevertheless both reflects and shapes the collected Pakistani identity over the history of the nation."[4]

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Overview[edit]

When Pakistan gained independence there was only one department of philosophy in the country, at Government College Lahore. Now there are seven departments of philosophy at different Pakistani universities, and many Pakistani philosophers are doing research in diverse fields of philosophy.

Notable Pakistani philosophical organizations include The Pakistan Philosophical Congress, which was founded by M. M. Sharif, a pupil of G. E. Moore, in 1954[citation needed], and the Islamic

Philosophical Association. In addition there are various smaller groups devoted to promoting philosophical study and research.

While philosophy in Pakistan has been greatly influenced by Western philosophy, it nonetheless retains strong elements of the tradition of Muslim philosophy. The Pakistani philosophy community includes adherents of all the major strands of contemporary western philosophy, including a significant number of Pakistani philosophers who are inclined towards more traditional, metaphysical, positions.

Pakistani philosophers include: Allama Muhammad Iqbal, Malik Meraj Khalid, Alaudin Akhtar, Irfan Muhammad (KU), M M Sharif, Khalifa Abdul Hakeem, C. A. Qadir, Kazi A Kadir, Abdul Wahab Suri (KU), Ather Rasheed, Absar Ahmad, Intasar ul Haq, Waheed Ali Farooqi, B H Sidiquei, Sajid Ali, Abdul Khaliq, Naeem Ahmed, Abdul Hafeez, Muhammad Maroof, Mirza Ather Beig, Shahid Hossain, Fazlur Rehman, Shehzad Qaiser, Manzoor Ahmed, Ghazala Irfan, Javed Bhuto, Syed Zafarul Hasan, Robina Lodhi and Waqar Aslam.

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External links

- Punjab University Department of Philosophy
- GCU Department of Philosophy

Chinese philosophy

From Wikipedia, the free encyclopedia

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Chinese philosophy originates in the Spring and Autumn period (春秋) and Warring States period (戰國時期), during a period known as the "Hundred Schools of Thought",[1] which was characterized by significant intellectual and cultural developments.[1] Although much of Chinese philosophy begun in the Warring States period, elements of Chinese philosophy have existed for several thousand years. Some can be found in the *I Ching* (the *Book of Changes*), an ancient compendium of divination, which dates back to at least 672 BCE.[2] It was during the Warring States era that what Sima Tan termed the major philosophical schools of China—Confucianism, Legalism, and Taoism—arose, along with philosophies that later fell into obscurity, like Agriculturalism, Mohism, Chinese Naturalism, and the Logicians. Even in modern society, Confucianism is still the creed of etiquette for Chinese society.[3]

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Chinese philosophy as a philosophy

Main article: Legitimacy of Chinese philosophy

The debate over whether the *thought* of ancient Chinese masters should be called philosophy has been discussed since the introduction of this academic discipline into China.[4] See Legitimacy of Chinese philosophy for details.

Early beliefs

Early Shang dynasty thought was based upon cycles. This notion stems from what the people of the Shang Dynasty could observe around them: day and night cycled, the seasons progressed again and again, and even the moon waxed and waned until it waxed again. Thus, this notion, which remained relevant throughout Chinese history, reflects the order of nature. In juxtaposition, it also marks a fundamental distinction from western philosophy, in which the dominant view of time is a linear progression. During the Shang, fate could be manipulated by great deities, commonly translated as gods.[*vague*] Ancestor worship was present and universally recognized. There was also human and animal sacrifice.

When the Shang were overthrown by the Zhou, a new political, religious and philosophical concept was introduced called the "Mandate of Heaven". This mandate was said to be taken when rulers became unworthy of their position and provided a shrewd justification for Zhou rule. During this period, archaeological evidence points to an increase in literacy and a partial shift away from the faith placed in Shangdi (the Supreme Being in traditional Chinese religion), with ancestor worship becoming commonplace and a more worldly orientation coming to the fore.

Overview

Confucianism developed during the Spring and Autumn period from the teachings of the Chinese philosopher Confucius (551–479 BCE), who considered himself a retransmitter of Zhou values. His philosophy concerns the fields of ethics and politics, emphasizing personal and governmental morality, correctness of social relationships, justice, traditionalism, and sincerity. The Analects stress the importance of ritual, but also the importance of 'ren', which loosely translates as 'human-heartedness',[5] Confucianism, along with Legalism, is responsible for creating the world's first meritocracy, which holds that one's status should be determined by education and character rather than ancestry, wealth, or friendship.[6] Confucianism was and continues to be a major influence in Chinese culture, the state of China and the surrounding areas of East Asia.

Before the Han dynasty the largest rivals to Confucianism were Chinese Legalism, and Mohism. Confucianism largely became the dominant philosophical school of China during the early Han dynasty following the replacement of its contemporary, the more Taoistic Huang-Lao.[7] Legalism as a coherent philosophy disappeared largely due to its relationship with the unpopular authoritarian rule of Qin Shi Huang, however, many of its ideas and institutions would continue to influence Chinese philosophy until the end of Imperial rule during the Xinhai Revolution.

Mohism, though initially popular due to its emphasis on brotherly love versus harsh Qin Legalism, fell out of favour during the Han Dynasty due to the efforts of Confucians in establishing their views as political orthodoxy. The Six Dynasties era

saw the rise of the Xuanxue philosophical school and the maturation of Chinese Buddhism, which had entered China from India during the Late Han Dynasties. By the time of the Tang dynasty five-hundred years after Buddhism's arrival into China, it had transformed into a thoroughly Chinese religious philosophy dominated by the school of Zen Buddhism. Neo-Confucianism became highly popular during the Song dynasty and Ming Dynasty due in large part to the eventual combination of Confucian and Zen Philosophy.

During the 19th and 20th centuries, Chinese philosophy integrated concepts from Western philosophy. Anti-Qing dynasty revolutionaries, involved in the Xinhai Revolution, saw Western philosophy as an alternative to traditional philosophical schools; students in the May Fourth Movement called for completely abolishing the old imperial institutions and practices of China. During this era, Chinese scholars attempted to incorporate Western philosophical ideologies such as democracy, Marxism, socialism, liberalism, republicanism, anarchism and nationalism into Chinese philosophy. The most notable examples are Sun Yat-Sen's Three Principles of the People ideology and Mao Zedong's Maoism, a variant of Marxism–Leninism.[8] In the modern People's Republic of China, the official ideology is Deng Xiaoping's "market economy socialism".

Although the People's Republic of China has been historically hostile to the philosophy of ancient China, the influences of past are still deeply ingrained in the Chinese culture. In the post-Chinese economic reform era, modern Chinese philosophy has reappeared in forms such as the *New Confucianism*. As in Japan, philosophy in China has become a melting pot of ideas. It accepts new concepts, while attempting also to accord old beliefs their due. Chinese philosophy still carries profound influence amongst the people of East Asia, and even Southeast Asia.

Ancient philosophy

Spring and Autumn period

Main article: Hundred Schools of Thought

Around 500 BCE, after the Zhou state weakened and China moved into the Spring and Autumn period, the classic period of Chinese philosophy began. This is known as the Hundred Schools of Thought (諸子百家; ***zhūzǐ bǎijiā***; "various scholars, hundred schools"). This period is considered the golden age of Chinese philosophy. Of the many schools founded at this time and during the subsequent Warring States period, the four most influential ones were Confucianism, Daoism (often spelled "Taoism"), Mohism and Legalism.

Confucianism

Main article: Confucianism

Confucianism is a philosophical school developed from the teachings of Confucius collected and written by his disciples after his death in *The Analects*, and in the Warring States period, Mencius in *The Mencius* and Xunzi in *The Xunzi*. It is a system of moral, social, political, and religious thought that has had tremendous influence on Chinese history, thought, and culture down to the 20th century. Some Westerners have considered it to have been the "state religion" of imperial

China because of its lasting influence on Asian culture. Its influence also spread to Korea, Japan, Vietnam and many other Asian countries.

Confucianism reached its peak of influence during the Tang and Song Dynasties under a rebranded Confucianism called Neo-Confucianism. Confucius expanded on the already present ideas of Chinese religion and culture to reflect the time period and environment of political chaos during the Warring States period. Because Confucius embedded the Chinese culture so heavily into his philosophy it was able to resonate with the people of China. This high approval of Confucianism can be seen through the reverence of Confucius in modern-day China.

The major Confucian concepts include *rén* 仁 (humanity or humaneness), *zhèngmíng* 正名 (rectification of names; e.g. a ruler who rules unjustly is no longer a ruler and may be dethroned), ***zhōng*** 忠 (loyalty), *xiào* 孝 (filial piety), and *li* 禮 (ritual). Confucius taught both positive and negative versions of the Golden Rule. The concepts Yin and Yang represent two opposing forces that are permanently in conflict with each other, leading to perpetual contradiction and change. The Confucian idea of "Rid of the two ends, take the middle" is a Chinese equivalent of the idea of "thesis, antithesis, and synthesis", often attributed to Hegel, which is a way of reconciling opposites, arriving at some middle ground combining the best of both. Confucius heavily emphasized the idea of microcosms in society (subunits of family and community) success's were the foundations for a successful state or country. Confucius believed in the use of education to further knowledge the people in ethics, societal behavior, and reverence in other humans. With the combination of education, successful family, and his ethical teachings he believed he could govern a well established society in China.

Taoism
Main article: Taoist philosophy

Bagua: Modern Taijitu with I Ching trigrams

Taoism arose as a philosophy and later also developed into a religion based on the texts the *Tao Te Ching* (道德經; *Dào Dé Jīng;* ascribed to Lao Tzu) and the *Zhuangzi* (莊子; partly ascribed to Chuang Tzu). The character *Dao* 道 literally means 'path' or 'way'. However, in Taoism it refers more often to a meta-physical force that encompasses the entire universe but which cannot be described nor felt. All major Chinese philosophical schools have investigated the correct *Way* to go about a moral life, but in Taoism it takes on the most abstract meanings, leading this school to be named after it. It advocated nonaction (*wu wei*), the strength of softness, spontaneity, and relativism. Although it serves as a rival to Confucianism, a school of active morality, this rivalry is compromised and given perspective by the idiom "practice Confucianism on the outside, Taoism on the inside."

Most of Taoism's focus is on the notion that human attempts to make the world better actually make the world worse. Therefore, it is better to strive for harmony, minimising potentially harmful interference with nature or in human affairs.[9]

Warring States period

Legalism
Main article: Legalism (Chinese philosophy)

Philosopher Han Fei synthesized together earlier the methods of his predecessors, which famous historian Sima Tan posthumously termed Legalism. With an essential principle like "when the epoch changed, the ways changed", late pre-Han Dynasty reformers emphasized rule by law.

In Han Fei's philosophy, a ruler should govern his subjects by the following trinity:

1. Fa (法 fǎ): law or principle.
2. Shu (術 shù): method, tactic, art, or statecraft.
3. Shi (勢 shì): legitimacy, power, or charisma.

What has been termed by some as the intrastate Realpolitik of the Warring States period was highly progressive, and extremely critical of the Confucian and Mohist schools. But that of the Qin dynasty would be blamed for creating a totalitarian society, thereby experiencing decline. Its main motto is: "Set clear strict laws, or deliver harsh punishment". In Han Fei's philosophy the ruler possessed authority regarding reward and penalty, enacted through law. Shang Yang and Han Fei promoted absolute adherence to the law, regardless of the circumstances or the person. Ministers were only to be rewarded if their words were accurate to the results of their proposals. Legalism, in accordance with Shang Yang's interpretation, could encourage the state to be a militaristic autarky.

Naturalists
Main article: School of Naturalists

The School of Naturalists or the School of Yin-yang (Chinese: 陰陽家 ; pinyin: *Yīnyángjiā*; Wade–Giles: *Yin-yang-chia*; lit. 'School of Yin-Yang') was a Warring States era philosophy that synthesized the concepts of yin-yang and the Wu Xing; Zou Yan is considered the founder of this school.[10] His theory attempted to explain the universe in terms of basic forces in nature: the complementary agents of yin (dark, cold, female, negative) and yang (light, hot, male, positive) and the Five Elements or Five Phases (water, fire, wood, metal, and earth). In its early days, this theory was most strongly associated with the states of Yan and Qi. In later periods, these epistemological theories came to hold significance in both philosophy and popular belief. This school was absorbed into Taoism's alchemic and magical dimensions as well as into the Chinese medical framework. The earliest surviving recordings of this are in the Ma Wang Dui texts and Huang Di Nei Jing.

Mohism
Main article: Mohism

Mohism (Moism), founded by Mozi (墨子), promotes universal love with the aim of mutual benefit. Everyone must love each other equally and impartially to avoid conflict and war. Mozi was strongly against Confucian ritual, instead emphasizing pragmatic survival through farming, fortification, and statecraft. Tradition is inconsistent, and human beings need an extra-traditional guide to identify which traditions are acceptable. The moral guide must then promote and encourage social behaviors that maximize general benefit. As motivation for his theory, Mozi brought in the *Will of Heaven*, but rather than being religious his philosophy parallels utilitarianism.

Logicians
Main article: School of Names

The logicians (School of Names) were concerned with logic, paradoxes, names and actuality (similar to Confucian rectification of names). The logician Hui Shi was a friendly rival to Zhuangzi, arguing against Taoism in a light-hearted and humorous manner. Another logician, Gongsun Long, originated the famous When a White Horse is Not a Horse dialogue. This school did not thrive because the Chinese regarded sophistry and dialectic as impractical.[citation needed]

Agriculturalists

Main article: Agriculturalism

Agriculturalism was an early agrarian social and political philosophy that advocated peasant utopian communalism and egalitarianism.[11] The philosophy is founded on the notion that human society originates with the development of agriculture, and societies are based upon "people's natural prospensity to farm."[12]

The Agriculturalists believed that the ideal government, modeled after the semi-mythical governance of Shennong, is led by a benevolent king, one who works alongside the people in tilling the fields. The Agriculturalist king is not paid by the government through its treasuries; his livelihood is derived from the profits he earns working in the fields, not his leadership.[13] Unlike the Confucians, the Agriculturalists did not believe in the division of labour, arguing instead that the economic policies of a country need to be based upon an egalitarian self sufficiency. The Agriculturalists supported the fixing of prices, in which all similar goods, regardless of differences in quality and demand, are set at exactly the same, unchanging price.[13]

Early Imperial era philosophy

History

Qin and Han Dynasties

A Western Han (202 BC - 9 AD) fresco depicting Confucius (and Laozi), from a tomb of Dongping County, Shandong province, China

The short founder Qin dynasty, where Legalism was the official philosophy, quashed Mohist and Confucianist schools. Legalism remained influential during the early Han Dynasty under the Taoist-Realist ideology Huang-Lao until Emperor Wu of Han adopted Confucianism as official doctrine. Confucianism and Taoism became the determining forces of Chinese thought until the introduction of Buddhism.

Confucianism was particularly strong during the Han dynasty, whose greatest thinker was Dong Zhongshu, who integrated Confucianism with the thoughts of the Zhongshu School and the theory of the Five Elements. He also was a promoter of the New Text school, which considered Confucius as a divine figure and a spiritual ruler of China, who foresaw and started the evolution of the world towards the Universal Peace. In contrast, there was an Old Text school that advocated the use of Confucian works written in ancient language (from this comes the denomination *Old Text*) that were so much more reliable. In particular, they refuted the assumption of Confucius as a godlike figure and considered him as the greatest sage, but simply a human and mortal

Six Dynasties

The 3rd and 4th centuries saw the rise of the *Xuanxue* (mysterious learning), also called *Neo-Taoism*.

Buddhism arrived in China around the 1st century AD, but it was not until the Northern and Southern, Sui and Tang dynasties that it gained considerable influence and acknowledgement. At the beginning, it was considered a sort of Taoist sect. Mahayana Buddhism was far more successful in China than its rival Hinayana, and both Indian schools and local Chinese sects arose from the 5th century. Two chiefly important monk philosophers were Sengzhao and Daosheng. But probably the most influential and original of these schools was the Chan sect, which had an even stronger impact in Japan as the Zen sect.

In the mid-Tang Buddhism reached its peak, and reportedly there were 4,600 monasteries, 40,000 hermitages and 260,500 monks and nuns. The power of the Buddhist clergy was so great and the wealth of the monasteries so impressive, that it instigated criticism from Confucian scholars, who considered Buddhism as a foreign religion. In 845 Emperor Wuzong ordered the Great Anti-Buddhist Persecution, confiscating the riches and returning monks and nuns to lay life. From then on, Buddhism lost much of its influence.

Schools of thought

Xuanxue

Main article: Xuanxue

Xuanxue was a philosophical school that combined elements of Confucianism and Taoism to reinterpret the I Ching, Tao Te Ching, and *Zhuangzi.* The most important philosophers of this movement were Wang Bi, Xiang Xiu and Guo Xiang. The main question of this school was whether Being came before Not-Being (in Chinese, *ming* and *wuming*). A peculiar feature of these Taoist thinkers, like the Seven Sages of the Bamboo Grove, was the concept of *feng liu* (lit. wind and flow), a sort of romantic spirit which encouraged following the natural and instinctive impulse.

Buddhism

Main article: Buddhism in China

Buddhism is a religion, a practical philosophy, and arguably a psychology, focusing on the teachings of Gautama Buddha, who lived on the Indian subcontinent most likely from the mid-6th to the early 5th century BCE. When used in a generic sense, a Buddha is generally considered to be someone who discovers the true nature of reality.

Buddhism until the 4th century AD had little impact on China but in the 4th century its teachings hybridized with those of Taoism.[14] Buddhism brought to China the idea of many hells, where sinners went, but the deceased sinners souls could be saved by pious acts.[14] Since Chinese traditional thought focused more on ethics rather than metaphysics, the merging of Buddhist and Taoist concepts developed several schools distinct from the originating Indian schools. The most prominent examples with philosophical merit are Sanlun, Tiantai, Huayan, and Chán (a.k.a. Zen). They investigate consciousness, levels of truth, whether reality is ultimately empty, and how enlightenment is to be achieved. Buddhism has a spiritual aspect that complements the action of Neo-Confucianism, with prominent Neo-Confucians advocating certain forms of meditation.

Mid to Late Imperial era philosophy

History

Neo-Confucianism was a revived version of old Confucian principles that appeared around the Song dynasty, with Buddhist, Taoist, and Legalist features. The first philosophers, such as Shao Yong, Zhou Dunyi and Chang Zai, were cosmologists and worked on the Yi Jing. The Cheng brothers, Cheng Yi and Cheng Hao, are considered the founders of the two main schools of thought of Neo-Confucianism: the School of Principle the first, the School of Mind the latter. The School of Principle gained supremacy during the Song dynasty with the philosophical system elaborated by Zhu Xi, which became mainstream and officially adopted by the government for the Imperial examinations under the Yuan dynasty. The School of Mind was developed by Lu Jiuyuan, Zhu Xi's main rival, but was soon forgotten. Only during the Ming dynasty was the School of Mind revived by Wang Shouren, whose influence is equal to that of Zhu Xi. This school was particularly important in Japan.

During the Qing dynasty many philosophers objected against Neo-Confucianism and there was a return to the Han Dynasty Confucianism, and also the reprise of the controversy between Old Text and New Text. In this period also started the penetration of Western culture, but most Chinese thought that the Westerners were maybe more advanced in technology and warfare, but that China had primacy in moral and intellectual fields.

Schools of thought

Neo-Confucianism
Main article: Neo-Confucianism

Despite Confucianism losing popularity to Taoism and Buddhism, Neo-Confucianism combined those ideas into a more metaphysical framework. Its concepts include *li* (principle, akin to Plato's forms), *qi* (vital or material force), *tai-chi* (the Great Ultimate), and *xin* (mind). Song dynasty philosopher Zhou Dunyi (1017–1073) is seen commonly seen as the first true "pioneer" of Neo-Confucianism, using Daoist metaphysics as a framework for his ethical philosophy.[15] Neo-Confucianism developed both as a renaissance of traditional Confucian ideas, and as a reaction to the ideas of Buddhism and religious Daoism. Although the Neo-Confucianists denounced Buddhist metaphysics, Neo-Confucianism did borrow Daoist and Buddhist terminology and concepts.[16] Neo-Confucianist philosophers like Zhu Xi and Wang Yangming are seen as the most important figures of Neo-Confucianism.

Modern era

See also: Chinese nationalism, Maoism, and Chinese Marxist Philosophy

During the Industrial and Modern Ages, Chinese philosophy had also begun to integrate concepts of Western philosophy, as steps toward modernization. Chinese philosophy never developed the concept of human rights, so that classical Chinese lacked words for them. In 1864, W.A.P. Martin had to invent the word *quanli* (Chinese: 權利) to translate the Western concept of "rights" in the

process of translating Henry Wheaton's *Elements of International Law* into classical Chinese.[17]

By the time of the Xinhai Revolution in 1911, there were many calls such as the May Fourth Movement to completely abolish the old imperial institutions and practices of China. There have been attempts to incorporate democracy, republicanism, and industrialism into Chinese philosophy, notably by Sun Yat-Sen at the beginning of the 20th century. Mao Zedong added Marxism, Stalinism, Chinese Marxist Philosophy and other communist thought.

When the Chinese Communist Party took over the reign, previous schools of thought, excepting notably Legalism, were denounced as backward, and later even purged during the Cultural Revolution, whereas their influences on Chinese thoughts remain until today. The current government of the People's Republic of China is trying to encourage a form of market socialism.

Since the radical movement of the Cultural Revolution, the Chinese government has become much more tolerant with the practice of traditional beliefs. The 1978 Constitution of the People's Republic of China guarantees "freedom of religion" with a number of restrictions. Spiritual and philosophical institutions have been allowed to be established or re-established, as long they are not perceived to be a threat to the power of the CPC. Moreover, those organizations are heavily monitored. The influences of the past are still deeply ingrained in the Chinese culture.

New Confucianism

Main article: New Confucianism

New Confucianism is an intellectual movement of Confucianism that began in the early 20th century in Republican China, and revived in post-Mao era contemporary communist China. It is deeply influenced by, but not identical with, the Neo-Confucianism of the Song and Ming dynasties.

Philosophers

Main article: List of Chinese philosophers

- Confucius, seen as the Great Master but sometimes ridiculed by Taoists.
  - Mencius, Confucius' follower having idealist inspiration
  - Xun Zi, another Confucius' follower, closer to realism, teacher of Han Fei and Li Si
  - Zhu Xi, founder of Neo-Confucianism
  - Wang Yangming, most influential proponent of *xinxue* or "state of mind."
- Lao Tzu, the chief of Taoist school.
  - Chuang Tzu, said to be the author of the *Zhuangzi*.
  - Liezi, said to be the author of the *Liezi*.
- Mozi, the founder of Mohist school.
- Shang Yang, Legalist founder and pivotal Qin reformer
- Han Fei, one of the most notable theoreticians of Legalism
- Li Si, major proponent and practitioner of Legalism

Concepts

Although the individual philosophical schools differ considerably, they nevertheless share a common vocabulary and set of concerns.

Among the terms commonly found in Chinese philosophy are:

- 道 Dao (the Way, or one's doctrine)
- 德 De (virtue, power)
- 理 Li (principle)
- 氣 Qi (vital energy or material force)
- 太極The *Tai-chi* (*Great Heavenly Axis*) forms a unity of the two complementary polarities, *Yin and Yang*. The word *Yin* originally referred to a hillside facing away from the sun. Philosophically, it stands the dark, passive, feminine principle; whereas *Yang* (the hillside facing the sun) stands for the bright, active, masculine principle. Yin and Yang are not antagonistic, they alternate in inverse proportion to one another—like the rise and fall of a wave.

Among the commonalities of Chinese philosophies are:

- The tendency not to view man as separate from nature.
- Questions about the nature and existence of a monotheistic deity, which have profoundly influenced Western philosophy, have not been important in Chinese philosophies or a source of great conflict in Chinese traditional religion.
- The belief that the purpose of philosophy is primarily to serve as an ethical and practical guide.
- The political focus: most scholars of the Hundred Schools were trying to convince the ruler to behave in the way they defended.

See also

- ***China portal***
- ***Philosophy portal***

- Chinese classic texts
- History of China
- Chinese philosophers
- Confucianism
- Culture of China
- Eastern philosophy
- Five Elements
- Hun and po
- List of Chinese philosophers
- Taoism
- Thirteen Classics

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Japanese philosophy

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Japanese philosophy has historically been a fusion of both indigenous Shinto and continental religions, such as Buddhism, Taoism and Confucianism. Formerly heavily influenced by both Chinese philosophy and Indian philosophy, as with Mitogaku and Zen, much modern Japanese philosophy is now also influenced by Western philosophy.

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Ancient and medieval thought

Main article: Buddhism in Japan

Before feudalism was firmly established in Japan, Buddhism occupied the mainstream of Japanese thought. The Buddhist culture introduced politically by Prince Shōtoku was completed as the "making a country safe" thought in the Nara period. When the Heian period (794–1185) began, in substitution for the "making a country safe thought", a form of esoteric Buddhism collectively known as *mikkyō* became widespread. However, in the late noble era when pessimism was popular due to the "belief that Buddhism will decline during the latter days of this world", the Pure Land movements spread out encouraging anticipation of a "future life" as a means to cope with desperation over "life in this world". During the Kamakura period (1185–1333) when government dominated by the samurai class began, a “new” Buddhism for the newly-risen class (samurai) appears.

Arrival of Buddhism and early influence in Japan

See also: Nanto Rikushū

In ancient Japan, the arrival of Buddhism closely relates to the national construction and the national centralization of power. Prince Shōtoku and the Soga family fought and overcame the Mononobe family, who had handled the ancient Japanese religion, and elaborated a plan for national governance based on the unification of the legal codes system and Buddhism. While cooperating with the Soga family, Prince Shōtoku, who was the regent of the Empress Suiko, showed a deep understanding in "foreign" Buddhism,[1] and planned to stabilize national politics through the use of Buddhism. The thought that national peace and security came through the power of Buddhism is called the "making a country safe" thought. In the Nara period, in particular the times of Emperor Shōmu, the Kokubun-ji temples and Kokubun-ni-ji temples were erected throughout the whole country and Tōdai-ji Temple and the Daibutsu were erected in Nara. The Buddhist policy of the state reached its apex during the Nara period, as evidenced by Jianzhen of the Tang dynasty bringing an imperial ordination platform to Todai-ji Temple,

While Nara Buddhism followed only the "making a country safe" thought, Heian Buddhism brought not only national peace and security but also the personal worldly profit. Because practitioners of Heian Buddhism frequently performed severe ascetic practices, incantations and prayers in the mountains; this Buddhism came to be called mikkyō. Kūkai, a Buddhist monk, learned Chinese esoteric Buddhism while on a diplomatic mission to the Chinese court, and combined Japanese Buddhism with Chinese esoteric Buddhist practices to form Japanese Shingon Buddhism. Saichō, a Buddhist monk who also journeyed to China, learned the practices of the Chinese Tendai sect and argued that the teachings of the Lotus Sutra should be the core of Japanese Buddhism.

By the late Heian era, the earthly focus of Heian Buddhism led Buddhist monks to declare a "sinful age" wherein the possibility of relief in this world was denied and therefore a trend of looking for reincarnation to the Buddhists' paradise after death arose. Additionally, the new thought that "Buddhism will decline during the latter days of this world" led to the rise of the Pure Land movement. This movement, spearheaded by Kūya, a follower of Pure Land Buddhism, preached faith to the Amitābha and taught that all people could reach the Buddhist paradise, not just Buddhist monks.

Dharmacakra (Buddhist Wheel) Category:Buddhist symbols

Kamakura Buddhism

The Jōdo faith, which affected by the Jodo sect of the late Heian period, relies on salvation through the benevolence of Amitābha, and is going to be relieved by its power. Hōnen, who initiated the Jodo sect of Buddhism, abandoned other ascetic practices entirely. He preached his pupils to believe in Amitabha and to earnestly pray "namu-amida-butsu", and so they would go to the paradise. His pupil, Shinran who initiated Pure Land Buddhism, thoroughly carried out Honen's teaching and preached the absolute dependence. In addition, Shinran advocated that an object of the relief of the Amitabha was a criminal who was aware of a worldly and desirous criminal oneself. Ippen, who initiated the Jishu sect, began "the chanting religious dance".

As contrast with dependent Jōdō faith, Zen Buddhism attempts to be spiritually self-awakened by Zen meditation. Eisai learned the Rinzai sect in China. He gave pupils a difficult problem and he made them solve it, and so they would be enlightened by themselves. Rinzai Zen was supported widely by the upper samurai class in the Kamakura period. Dōgen learned the Sōtō sect in China.[2] Oppose to Eisai, he preached enlightenment by earnest sitting meditation (zazen). Soto Zen was supported by the local samurais.

Most schools of Nichiren Buddhism (Japanese: 法華系仏教 *Hokke-kei Bukkyō*) refer to the priest and teacher Nichiren as their founding father. In his teachings he underlined the, to his mind, supremacy of the Lotus Sutra. He advocated the attainment of Buddhahood during one's lifetime and regarded his interpretation of the Buddhist teachings as the correct form of practice for the Latter Day of the Law mappō. One of his major treatises is the "Rissho Ankoku Ron" (On Establishing the Correct teaching for the Peace of the Land). The chanting of the Mantra "Namu Myōhō Renge Kyō" is to this day the central practice to almost all Nichiren Buddhist schools and organisations.

Early modern thought

Further information: Edo period

Whereas the ancient and medieval thought of Japan was tied closely to Buddhism, the early modern thought of Japan was mainly Confucianism or Neo-Confucianism, which was designated for official study by the Tokugawa shogunate. In addition, rational Confucianism stimulated Kokugaku, Rangaku and the non-official popular thought after the middle Edo period.

Confucianism

Main article: Neo-Confucianism in Japan

In the Edo period, Confucianism was the authorised study. Various schools of neo-Confucianism were popular.

The Zhu Xi school of neo-Confucianism respected family-like feudal order which upheld fixed social positions. Hayashi Razan assumed the Zhu Xi school of neo-Confucianism to be the theoretical basics of the Tokugawa shogunate. Through the principle of civilian government, Yushima Seidō dedicating to Confucius was established. By the Kansei Reforms, the Zhu Xi school of neo-Confucianism were

still more strengthened and authorized by the Tokugawa shogunate. In addition, the thought of a school of the Zhu Xi school of neo-Confucianism gave big influence to the political movement advocating reverence for the Emperor and the expulsion of foreigners of the late Tokugawa era.

In contrast with the Zhu Xi school of neo-Confucianism, the Wang Yangming school of neo-Confucianism respecting practical ethics was consistently monitored and oppressed by the Tokugawa shogunate because of its criticisms against the socio-political conditions under the Tokugawa shogunate.

The third schools of neo-Confucianism took consideration into the real intentions of original texts by Confucius and Mencius. Yamaga Sokō established his philosophy on Confucian ethics, and assumed the samurai to be the highest class. Itō Jinsai paid attention to "ren" of Confucius and he respected "ren" as the love for another person and "truth" as pure consideration. In addition, deriving from his substantial studies of ancient Chinese classics, Ogyū Sorai insisted that the original Confucian spirit is to rule the world and to save a citizen.

Kokugaku and Rangaku

Main articles: Kokugaku and Rangaku

In the middle of the Edo period, Kokugaku, the study of ancient Japanese thought and culture, became popular against foreign ideas such as Buddhism or Confucianism. By the Sakoku policy of the Tokugawa shogunate, Edo intellectuals could not have any positive contact with Western civilization, and so Rangaku, Dutch learning, was the only window to the West.

In the middle days of the Edo period, Kokugaku became popular while being influenced by positivist Confucianism with nationalism as a background. Kokugaku positively studied ancient Japanese thought and culture, including "Kojiki", "Nihon Shoki" and "Man'yōshū", and they aimed at excavating original moral culture of Japan which was different from Confucianism and Buddhism. Kamo no Mabuchi wrestled with the study of "Manyoshu" and called "masurao-buri" for masculine and tolerant style, and he evaluated the collection as pure and simple. Through his study of the *Kojiki*, Motoori Norinaga argued that the essence of the Japanese literature came from "mono no aware" which were natural feelings to occur when you contacted an object. He respected Japanese "Yamato spirit" instead of Chinese (Confucianism / Buddhism) "Kara spirit". According to him, Kokugaku should pursue the Japanese old way of "Shinto". Through his study of Kokugaku, Hirata Atsutane advocated nationalistic State Shinto, the obedience to the Emperor and abolition of Confucianism and Buddhism. It was a driving force to the end of the Tokugawa shogunate and the Meiji Restoration.

In the Sakoku period of the Edo period, there was no direct contact with the West, but Rangaku became popular by encouraging importation of Western books translated in Chinese from China during the Kyōhō Reforms. Maeno Ryotaku and Sugita Genpaku translated the Dutch "Tafel Anatomie" into Japanese. Dutch learning unfolded to other Western studies such as British, French and American studies by the late Tokugawa era. The manner of "Japanese spirit, Western civilisation" was completed by Sakuma Shōzan's straightforward expression, "Eastern ethics and Western technology". Because Takano Chōei and Watanabe Kazan criticized Sakoku strictly, they were oppressed by the Tokugawa shogunate.

Popular thought

In the Edo period, private schools were opened by samurais, merchants and scholars who played an active part. Their thoughts were criticisms for the dominant feudal order.

Ishida Baigan synthesized Confucianism, Buddhism and Shinto, and established practical philosophy for the masses. He recommended working hard at commerce as the effect of honesty and thrift. Ando Shoeki called nature's world the ideal society where all human beings engaged in farming and they lived self-sufficiently without artificiality. He criticized a lawful society where there was feudal class discrimination and the difference between the rich and poor. Ninomiya Sontoku insisted that people must repay the virtues, which supported their existence, with their own virtue.

Late Modern thought

Further information: Empire of Japan

While the early modern Japanese thought developed in Confucianism and Buddhism, English Enlightenment and French human rights were prevalent after the Meiji Restoration had become rapidly affected by Western thought. From the time of Sino- and Russo-Japanese Wars, Japanese capitalism highly developed. Christianity and socialism also developed and became tied to various social movements. In addition, nationalistic thought and study were formed while being opposed to foreign study.

The Enlightenment and people's rights

In the Meiji Restoration, English and French civil society was introduced, in particular, utilitarianism and social Darwinism from England, and popular sovereignty of Jean-Jacques Rousseau from France.

The thinkers of the early Meiji period advocated the British Enlightenment values derived from Western civil society. They attempted to criticise Japanese traditional authority and feudalism. However they were finally in harmony with the government and accepted the modernization from the above without the radicalness. In 1873, Mori Arinori formed Meirokusha. The people who gathered in this cultural association had much in common with points such as regarding practical learning as important, catching human characteristics practically and assuming the form of government that accepted the conditions of a country an ideal. Mori Arinori promoted national education as Minister of Education. Nishi Amane affirmed a human behaviour based on interest. Katō Hiroyuki threw away natural rights under influence of social Darwinism, and instead advocated the survival of the fittest.

Fukuzawa Yukichi, who introduced British utilitarianism to Japan and advocated natural rights, assumed that human rights were given by Heaven. He considered the development of the civilization to be the development of the human spirit, and it was assumed that one's independence led to independence of one country.[3] Fukuzawa thought that government is for the "sake of convenience", and its appearance should be suitable to the culture. He said that there is no single ideal form of government. In addition, he insisted that Japan should have gone into the continent externally against the Great Powers.[4]

While members of Meirokusha finally advocated harmonization of the government and people, democratic thinkers absorbed radical people's rights from France and they supported national resistance and revolution verbally against the Meiji oligarchy after the Satsuma Rebellion. In 1874, Itagaki Taisuke introduced the establishment of the elected legislature. It spread nationwide as the Freedom and People's Rights Movement. Ueki Emori helped Itagaki and he drew up a radical draft. Strongly influenced by Rousseau, Nakae Chōmin argued for people's sovereignty and individual freedom. However, concerning the Japanese situation, he pointed out the importance of parliamentary monarchy. According to him, the Imperial Constitution should be gradually revised by the Diet.

From the late period of Meiji to the Taishō era, a democratic trend spread as a background of bourgeois political consciousness. Its current led to political movements for safeguarding the Constitution and for the popular election. Yoshino Sakuzō argued for party cabinet politics and popular election. He did not deeply pursue who was the sovereign but he insisted the political goal aim for people's happiness and political decisions aim for people's intentions. Minobe Tatsukichi interpreted a sovereign as not an emperor but the state. According to him, an emperor only excises his power as the highest organ under the Meiji Constitution. Although his theory was widely acknowledged at first, he was politically suppressed by the military and the rightists afterwards.

In 1911, Hiratsuka Raichō formed Seitosha. She asked for awakening of women's own right and development of feminist movement. While Yosano Akiko denied gender differences, Raicho emphasised motherhood raising a child and she acknowledged the official aids for women to demonstrate their feminine ability. In 1920, Raicho formed a new association for women with Ichikawa Fusae and Oku Mumeo. Soon after their activities were successful in getting women's participating at political addresses, the association fell apart due an internal schism. Later, Ichikawa formed a new one and continued a movement for female suffrage.

Christianity and socialism

Main articles: Christianity in Japan and Socialist thought in Imperial Japan

It was Christians and socialists who struggled with social contradictions derived from Japanese modernity. Christian social movements were active after the Sino- and Russo-Japanese Wars, which brought capitalism and its contradiction to Japanese society. Many Japanese socialists were influenced by Christian humanism, and in that point they were deeply associated with Christianity.

Christianity, banned by the Tokugawa shogunate, influenced many Meiji intellectuals. Uchimura Kanzō developed "two Js" to unite Bushido and Christian spirit. He believed that his calling was to serve "Japan" and "Jesus". He argued for the nonchurch movement. He challenged the Imperial Rescript on Education and spoke against the Russo-Japanese War.[5] Nitobe Inazō was a Quaker and attempted to unite Japanese culture and Christianity. He introduced Japanese culture abroad and he became secretary-general of the League of Nations. Joseph Hardy Neesima studied theology abroad in the United States. He established Doshisha University at Kyoto and he was engaged in Christian character building.

About the time of Sino- and Russo-Japanese wars, Japan succeeded in capitalization through the industrial revolution as soon as socialism spread against capitalism. However, the social movements were suppressed by the security

police law of 1900, and finally in the High Treason Incident of 1910 socialists were pressed by the military and the fascist government. Kawakami Hajime wrote articles about poverty in a newspaper. He emphasized personal remodeling to solve poverty at first, however, later he became a Marxist and he argued for social remodeling by social compulsion. Kōtoku Shūsui originally attempted to realize socialism through the Diet, however he became a unionist and he argued for a direct action by a general strike. He was executed as the mastermind of the high treason incident of 1910. Osugi Sakae argued for individual freedom using the principles of anarchism and unionism. He was seen as a threat by the government and was assassinated by military police in the disorder following the 1923 Great Kantō earthquake.

The development of Japanism

Main articles: Statism in Shōwa Japan and Kyoto School

The Age of Enlightenment, Christianity and socialism have influenced Japanese thought since the Meiji Restoration. The emphasis on Japanese political culture and national tradition rose as a reaction against westernization. This trend has had an ideological side of legitimizing imperialism and militarism/fascism.[6]

Tokutomi Sohō published a magazine in which he argued for liberal democracy and populism against Japanese westernization. However, he was disillusioned with the bourgeois who should play a political part in ... Kuga Katsunan regarded Japanese political culture and national tradition very highly. He aimed for restoration and enhancement of national emotion; however, he was not a narrow-minded nationalist. He criticized the military and argued for a parliamentary system of government and expansion of suffrage.

After the Meiji Restoration, Japanese government protected Shinto and treated it not as a special religion but as State Shinto. The government closely related Shinto with the holy emperor, and they used Shinto as a tool for their state governance. State Shinto was clearly distinguished from private sects of the Shinto religion. It was a model of ideological state governance to form State Shinto and to promulgate the Imperial Rescript on Education. Meiji statism attempted to restore national sovereignty and pursued imperialism and colonialism through the Sino- and Russo-Japanese Wars. However, its militaristic trend developed to ultra-nationalism. Kita Ikki advocated the exclusion of the zaibatsu, senior statesmen and political parties and the establishment of government for direct connection with the emperor and the people.[7]

Yanagita Kunio was at the forefront of study of Japanese folklore. He named members of the general public who are not political leaders and intellectuals as “jomin”. Other folklorists are Minakata Kumagusu, Yanagi Muneyoshi and Orikuchi Shinobu.

In pre-war Japan, German philosophy was eagerly studied and introduced. However, from the late Meiji to Taishō period, Kyoto School attempted to harmonize Western thought with Eastern thought such as Zen Buddhism. Nishida Kitaro established an original thought by fusion of Zen and Western thought. His thought is called Nishida philosophy. He insisted on pure experience in which there is no opposition between subjectivity and objectivity.[8] His ontology derived from absolute nothingness. Watsuji Tetsuro criticized Western selfish individualism.[9] His ethics says human beings are not in an isolated existence but related existence. He insisted that individual and

social beings should be aware of their own individuality and social membership. He is also well known as his *Climate and Culture* in which he studied the relationship between the natural environment and local lifestyle.

Contemporary Japanese philosophy

After World War II, many academic philosophers have published books on Continental philosophy and American philosophy. Among those, Ōmori Shōzō, Wataru Hiromatsu, Yasuo Yuasa and Takaaki Yoshimoto created original works under the influence of Marxism, phenomenology and analytic philosophy. Ōmori Shōzō created a unique monist epistemology based on his concepts of "representation monism", "double depiction", and "language animism". Wataru Hiromatsu developed his theory of "multi-subjective ontological structure of the world". Yasuo Yuasa advanced a new theory of the body influenced by Merleau-Ponty and the body image found in Chinese medicine. Takaaki Yoshimoto is famous for his "shared illusion theory" and various philosophical essays on Japanese culture. Today, such scholars as Kojin Karatani (literary theory), Hitoshi Nagai (solipsism), Shigeki Noya (analytic philosophy), Masahiro Morioka (philosophy of life), Ryota Matsumoto (media theory) and Motoyoshi Irifuji (analytic philosophy) are considered to be characteristic philosophers in the Japanese academy.[10]

See also

- Budō
- Giri (Japanese)
- Grace – "itsukushimi"
- Haibutsu kishaku
- Hakkō ichiu
- Hermit – e.g., Yoshida Kenkō, Kamono Chōmei
- Kami
- Kokutai
- Ma (negative space)
- Maruyama Masao – "Bamboo whisk" culture and "octopus pot" culture
- Nihonjinron
- Shame society
- Wabi-sabi
- Yamato-damashii
- Taoism in Japan
- William Vorilong, one of the first Europeans to get some knowledge about Japanese philosophy

Notes

1. ^ See Sangyo Gisho and Seventeen-article constitution.
2. ^ For a philosophical study of Dōgen's concept of language cf. Ralf Müller: Dōgens Sprachdenken: Historische und symboltheoretische Perspektiven [Dōgen's language thinking: Systematic perspectives from history and the theory of symbols], Welten der Philosophie, vol. 13. Freiburg/München: Verlag Karl Alber, 2013; reviewed by Steffen Döll in Philosophy East & West Volume 65, Number 2 April 2015 636–639.
3. ^ *Encouragement of learning* (1872–76) and *An outline of a theory of civilization (1875)*
4. ^ Datsu-A Ron
5. ^ *How I became a Christian* (1895)

6. ^ See also Total war and Pan-Asianism.
7. ^ See February 26 Incident.
8. ^ *An inquiry into the good*
9. ^ *The significance of ethics as the study as man*
10. ^ See for example, Collected works of Shozo Omori Archived 2015-12-22 at the Wayback Machine, Shozo Omori bibliography,Collected works of Wataru Hiromatsu Archived 2015-05-02 at the Wayback Machine, Collected works of Yasuo Yuasa, Collected works of Takaaki Yoshimoto, Collected works of Kojin Karatani Archived 2015-12-22 at the Wayback Machine

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External links

- "Japanese Philosophy" entry by Thomas Kasulis in the *Stanford Encyclopedia of Philosophy*
- Japanese philosophy: Routledge Encyclopedia of Philosophy Online
- Japanese Aesthetics by Graham Parkes in the Stanford Encyclopedia of Philosophy

Korean philosophy

From Wikipedia, the free encyclopedia

Korean philosophy focused on a totality of world view. Some aspects of Shamanism, Buddhism, and Neo-Confucianism were integrated into Korean philosophy. Traditional Korean thought has been influenced by a number of religious and philosophical thought-systems over the years. As the main influences on life in Korea, often Korean Shamanism, Korean Taoism, Korean Buddhism, Korean Confucianism and Silhak movements have shaped Korean life and thought. From 20th century, various Western philosophical thoughts have strongly influenced on Korean academia, politics, and daily life.

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- 2Confucianism
- 3Schools of thought in the Joseon period
- 4Western philosophy in Korea, 1890–1945
- 5North Korean post-1945 philosophy
- 6List of philosophers
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  - 6.2Neo-Confucian philosophers
  - 6.3Taoist philosophers
  - 6.4Joseon period
  - 6.5Contemporary Korean philosophers
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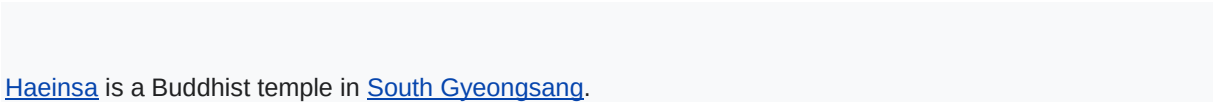
Buddhism



Haeinsa is a Buddhist temple in South Gyeongsang.

Main articles: Korean Buddhism and Korean Buddhist Temples

Korean Buddhist thinkers refined ideas originally introduced from China into a distinct form. The Three Kingdoms of Korea introduced Buddhism to Japan, from where it was popularized in the West. Korean Buddhism consists mostly of the Seon lineage, which is derivative of the Chan (Zen) Buddhism of China and precursor to Zen Buddhism known in the West through Japan.

Buddhist temples can be found in most parts of Korea and many are considered national treasures.

Confucianism

Main article: Korean Confucianism

One of the most substantial influences in Korean intellectual history was the introduction of Confucian thought as part of the cultural exchange from China. Today the legacy of Confucianism remains a fundamental part of Korean society, shaping the moral system, the way of life, social relations between old and young, and high culture, and even survived the modernization of the legal system.

Schools of thought in the Joseon period

Further information: Neo-Confucianism in Korea

This dynasty arose out of the military dictatorships and chaos of the preceding era. Transition in this era was from Buddhism to a soldierly approach to Neo-Confucianism. Much work was done, especially on commentaries, and the Chu Hsi school represented indeed the golden age of Korean religious philosophy. Metaphysical research at this time investigated the theological relations between principle (i) and material/vital force (ki), and between as well the four beginnings (sadan), and the seven feelings (ch'ilchong); with the division of the Joseon Confucianists into two leading schools: one on "force" and one on "principles". The philosopher Hwadam (Suh Kyungduk, 1489–1546) moved to integrate i and ki and spoke of Great Harmony (taehwa).

In the Four–Seven Debate with Ki Daesung, Toegye (Yi Hwang, 1501 – 70), while being still dualistic, broke away from Chu Hsi by espousing the reciprocal emanation (hobal) of i and ki: with the Four, ki follows i when i becomes emanant; with the Seven, when ki becomes emanant, i 'rides' ki. Though he was critical of Toegye's idea that ki follows i as being dualistic, Yulgok (Yi I, 1536 – 84) nevertheless embraced his notion that i 'rides' ki: only ki is emanant and i moves its emanation; i and ki are 'neither two things nor one thing', as evidenced by 'wondrous fusion' (myohap). For Yulgok, original nature (i) and physical nature (ki) coalesce into one human nature. Toegye and Yulgok, whose thoughts culminated in an irenic fusionism, constituted the crowning phase of East Asian neo-Confucianism by exhibiting dialectical dexterity in articulating the concepts of i and ki, left unclarified by the Chinese.

Toegye also developed the neo-Confucianist concept of single-mindedness (kyung), which was a manifestation of his unequivocal humanism, as shown by his total rejection of the Mandate of Heaven (chunmyung), which still had a hold on the Chinese, including Chu Hsi. Toegye's kyung synthesized the primeval Korean sense of supreme-efforts-come-earnest-devotion (chisung) with the Confucianist notion of holding fast to mind (jik-yung); he advocated self-efforts for creating a meaningful life. In particular, his concept of single-mindedness had a lasting influence on the Japanese neo-Confucianists of the Tokugawa period.

Every major Korean neo-Confucianist shared Toegye's preoccupation with single-mindedness, which signalled new stress on praxis in the development of Korean neo-Confucianism: the fusion of the metaphysical and the physical is better brought about through action than speculation, important as theory might be. That was the point of Yulgok's integration of sincerity (sung) with single-mindedness. In this respect Korean neo-Confucianism made a break with the Cheng-Chu school of Chinese neo-Confucianism, which was overly speculative.

During the later Joseon period, Silhak, a form of Neo-Confucianism, emerged. One of the most prominent Silhak philosophers was Jeong Yakyong.

Western philosophy in Korea, 1890–1945

Those who were sent to be educated in Japan, returned with limited knowledge of Western philosophy as a whole, although the German educational influence in Japan led to the beginning of interest in German idealists in Korea through indirect knowledge, with the exception of Marx, Hegel, and the dialecticians.

The strong influence of low church Christianity, through missionary schools, led to practical American YMCA-style philosophy entering into Korea from the 1890s onwards. The discussion of Korean Christianity and Korean Christian philosophy is complicated with many divisions, and discussed in articles elsewhere.

Philosophy in Korea was divided, by Western school, according to a kind of pragmatic mix of varied progressive libertarian beliefs in the south with highly variable changes from rigid authoritarianism to softer and easier more pragmatic approaches from the 1990s onwards.

North Korean post-1945 philosophy

Further information: Juche

In the republican period, post-1945, Marxism–Leninism in the north was built on the Confucian yangban scholar-warriors of earlier times, if perhaps taken to absolutist extremes.

The main influence in North Korea has been since 1996, the notion of "The Red Banner Spirit". This system of belief encourages the North Korean people to build a "kangsong taeguk", a fortress state, based on self-reliance and absolute loyalty to the leader (suryong). This philosophy was created by the "three generals of Mt. Paektu," referring to former North Korean leader Kim Jong-il, his father Kim Il-sung and his natural mother Kim Jong-suk. Again little is known of philosophical publications on this subject; but it appears to have replaced Marxism with a home-grown nationalistic ideology.

List of philosophers

Main article: List of Korean philosophers

Buddhist philosophers

- Seungnang (circa 6th century)
- Wonch'uk (613–696)
- Wonhyo (617–686)
- Uisang (625–702)
- Kyunyeo (923–973)
- Uicheon (1055–1101)
- Jinul (1158–1210)

Neo-Confucian philosophers

- Jeong Mong-ju (1338–1392)
- Jeong Do-jeon (1342–1398)
- Seo Gyeong-deok (1489–1546)
- Yi Eon-jeok (1491–1553)
- Jo Sik (1501–1572)
- Yi Hwang (1501–1570)
- Yi I (1536–1584)
- Jeong Je-du (1649–1736)
- Jeong Yak-yong (1762–1836)
- Kim Jeong-hui (1786–1856)

Taoist philosophers

- Seo Gyeong-deok (1489–1546)
- Heo Gyun (1569–1618)
- Kim Si-seup (1435–1493)
- Im Yunjidang (1721–1793)
- Jeon Byeong Hun (1857–1927)

Joseon period

These are listed by their most commonly used pen name, followed by their birth name.

- Yeoheon Jang Hyeon-gwang (1554–1637)

- Hagok Jeong Je-du (1649–1736)
- Udam Jeong Si-han (1625–1707)
- Sambong Jeong Do-jeon (1337–1398)
- Dasan Jeong Yag-yong (1762–1836)
- Namdang Han Won-jin (1682–1750)
- Damheon Hong Tae-yong (1731–1783)
- Nosa Gi Jeong-jin (1798–1876)
- Gobong Gi Dae-seung (1527–1572)
- Haseo Kim In-hu (1511–1560)
- Maewoldang Kim Si-seup (1435–1493)
- Yangchon Gwon Geun (1352–1409)
- Yeonam Bak Ji-won (1737–1805)
- Seogye Bak Se-dang (1629–1703)
- Hwadam Seo Gyeong-deok (1489–1546)
- Ugye Seong Hon (1535–1598)
- Uam Song Si-yeol (1607–1689)
- Hanju Yi Jin-sang (1818–1885)
- Hwaseo Yi Hang-no (1792–1868)
- Toegye Yi Hwang (1501–1570)
- Yulgok Yi I (1536–1584)
- Seongho Yi Ik (1681–1763)
- Ban-gye Yu Hyeong-won (1622–1673)
- Baek-ho Yun Hyu (1617–1680)

Contemporary Korean philosophers

- Jaegwon Kim (1934-2019)
- Do-ol Kim Yong-ok (1948–)
- Byung Chul-Han (1959–)

See also

- Silhak
- Seohak
- Tonghak
- Minjok
- Juche
- Songun
- Essence-Function (體用)
- Korean Taoism
- Korean Buddhism
- Korean Confucianism
- List of Korean philosophers
- List of Korea-related topics
- Contemporary culture of South Korea
- Religion in Korea
- Seonbi

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Akkadian literature

From Wikipedia, the free encyclopedia

(Redirected from Babylonian literature)

Akkadian literature is the ancient literature written in the Akkadian language (Assyrian and Babylonian dialects) in Mesopotamia (Assyria and Babylonia) during the period spanning the Middle Bronze Age to the Iron Age (roughly the 23rd to 6th centuries BC).[1][2]

Drawing on the traditions of Sumerian literature, the Babylonians compiled a substantial textual tradition of mythological narrative, legal texts, scientific works, letters and other literary forms.

Contents

- 1Literature in Akkadian society
- 2Relation to other ancient literatures
- 3Notable works
  - 3.1Annals, chronicles and historical epics
  - 3.2Humorous literature
  - 3.3Laws
  - 3.4Mythology
  - 3.5Omens, divination and incantation texts
  - 3.6Wisdom and didactic literature
  - 3.7Other genres
  - 3.8List of works
- 4See also
- 5Further reading
- 6References

Literature in Akkadian society

Most of what we have from the Babylonians was inscribed in cuneiform with a metal stylus on tablets of clay, called *laterculae coctiles* by Pliny the Elder; papyrus seems to have been also employed, but it has perished.[3]

There were libraries in most towns and temples; an old Sumerian proverb averred that "he who would excel in the school of the scribes must rise with the dawn." Women as well as men learned to read and write, and in Semitic times, this involved a knowledge of the extinct Sumerian language, and a complicated and extensive syllabary. The Babylonians' very advanced systems of writing, science and mathematics contributed greatly to their literary output.[3]

Relation to other ancient literatures

A considerable amount of Babylonian literature was translated from Sumerian originals, and the language of religion and law long continued to be the old agglutinative language of Sumer. Vocabularies, grammars, and interlinear translations were compiled for the use of students, as well as commentaries on the older texts and explanations of obscure words and phrases. The characters of the syllabary were all arranged and named, and elaborate lists of them were drawn up.[3]

Assyrian culture and literature came from Babylonia, but even here there was a difference between the two countries. There was little in Assyrian literature that was original, and education, general in Babylonia, was mostly restricted to a single class in the northern kingdom. In Babylonia, it was of very old standing. Under the second Assyrian empire, when Nineveh had become a great centre of trade, Aramaic — the language of commerce and diplomacy — was added to the number of subjects that the educated class was required to learn.[3]

Under the Seleucids, Greek was introduced into Babylon, and fragments of tablets have been found with Sumerian and Assyrian (i.e. Semitic Babylonian) words transcribed into Greek letters.[3]

Notable works

According to A. Leo Oppenheim, the corpus of cuneiform literature amounted to around 1,500 texts at any one time or place, approximately half of which, at least from the first millennium, is extant in fragmentary form, and the most common genres included (in order of predominance) are omen texts, lexical lists, ritual incantations, cathartic and apotropaic conjurations, historical and mythological epics, fables and proverbs.[4]

Annals, chronicles and historical epics

The Assyrian dialect of Akkadian is particularly rich in royal inscriptions from the end of the 14th century BC onward, for example the epics of Adad-nārārī, Tukulti-Ninurta, and Šulmānu-ašarēdu III and the annals which catalogued the campaigns of the neo-Assyrian monarchs. The earliest historical royal epic is, however, that of Zimri-Lim (c. 1710–1698 BC short) of Mari. Similar literature of the middle Babylonian period is rather poorly preserved with a fragmentary epic of the Kassite period, that of Adad-šuma-uṣur and of Nabû-kudurrī-uṣur I and Marduk.[5]

The chronicle traditional is first attested in the compositions of the early Iron Age which hark back to earlier times, such as the *Chronicle of Early Kings*, the *Dynastic Chronicle*, *Chronicle P* and the Assyrian *Synchronistic History*. A series of fifteen neo to late Babylonian Chronicles have been recovered which narrate the period spanning Nabû-nasir (747–734 BC) to Seleucus III Ceraunus (243–223 BC) and were derived from the political events described in Babylonian astronomical diaries.

Humorous literature

Exemplars of comical texts span the genres of burlesque to satire and include humorous love poems and riddles. “At the cleaners” is a tale of the dispute between an insolent scrubber and his client, a “sophomoric fop” who lectures the cleaner in ridiculous detail on how to launder his clothes, driving the exasperated cleaner to

suggest that he lose no time in taking it to the river and doing it himself.[6] The Dialogue of Pessimism was seen as a saturnalia by Böhl, where master and servant switch roles, and as a burlesque by Speiser, where a fatuous master mouthes clichés and a servant echoes him. Lambert considered it a musing of a mercurial adolescent with suicidal tendencies.[7]

The *Aluzinnu* ("trickster," a jester, clown or buffoon) text, extant in five fragments from the neo-Assyrian period concerns an individual, *dābibu, ākil karṣi,* "character assassin," who made a living entertaining others with parodies, mimicry, and scatological songs. The Poor Man of Nippur provides a subversive narrative of the triumph of the underdog over his superior[8] while Ninurta-Pāqidāt's Dog Bite is a school text of a slapstick nature.[9]

Laws

The earliest Akkadian laws are the "Old Assyrian Laws" relating to the conduct of the commercial court of a trading colony in Anatolia, c. 1900 BC. The Laws of Eshnunna were a collection of sixty laws named for the city of its provenance and dating to around 1770 BC. The Code of Ḫammu-rapi, c. 1750 BC, was the longest of the Mesopotamian legal collections, extending to nearly three hundred individual laws and accompanied by a lengthy prologue and epilogue. The edict of Ammi-Saduqa, c. 1646 BC, was the last issued by one of Ḫammu-rapi's successors.

The Middle Assyrian Laws date to the fourteenth century BC, over a hundred laws are extant from Assur. The Middle Assyrian Palace Decrees, known as the "Harem Edicts," from the reigns of Aššur-uballiṭ I, c. 1360 BC, to Tukultī-apil-Ešarra I, c. 1076 BC, concern aspects of courtly etiquette and the severe penalties (flagellation, mutilation and execution) for flouting them. The Neo-Babylonian Laws number just fifteen, c. 700 BC, probably from Sippar.[10]

Mythology

One of the most famous of these was the *Epic of Gilgamesh*,[3] which first appears in Akkadian during the Old Babylonian period as a circa 1,000 line epic known by its incipit, *šūtur eli šarrī*, ''Surpassing all other kings,'' which incorporated some of the stories from the five earlier Sumerian Gilgamesh tales. A plethora of mid to late second millennium versions give witness to its popularity. The Standard Babylonian version, *ša naqba īmeru*, ''He who saw the deep,'' contains up to 3,000 lines on eleven tablets and a prose meditation on the fate of man on the twelfth which was virtually a word-for-word translation of the Sumerian "Bilgames and the Netherworld." It is extant in 73 copies and was credited to a certain Sîn-lēqi-unninni[11] and arranged upon an astronomical principle. Each division contains the story of a single adventure in the career of Gilgamesh, king of Uruk. The whole story is a composite product, and it is probable that some of the stories are artificially attached to the central figure.[3]

Another epic was that of the "Creation" *Enûma Eliš*, whose object was to glorify Bel-Marduk by describing his contest with Tiamat, the dragon of chaos. In the first book, an account is given of the creation of the world from the primeval deep, and the birth of the gods of light. Then comes the story of the struggle between the gods of light and the powers of darkness, and the final victory of Marduk, who clove Tiamat asunder, forming the heaven from half of her body and the earth from the other. Marduk next arranged the stars in order, along with the sun and moon, and gave them laws they were never to transgress. After this, the plants and animals were

created, and finally man. Marduk here takes the place of Ea, who appears as the creator in the older legends, and is said to have fashioned man from clay.[3]

The legend of Adapa, the first man — a portion of which was found in the record-office of the Egyptian king Akhenaton at Tell-el-Amarna — explains the origin of death. Adapa, while fishing, had broken the wings of the south wind, and was accordingly summoned before the tribunal of Anu in heaven. Ea counselled him not to eat or drink anything there. He followed this advice, and thus refused the food that would have made him and his descendants immortal.[3]

Among the other legends of Babylonia may be mentioned those of Namtar, the plague-demon; of Erra, the pestilence; of Etana and of Anzu. Hades, the abode of Ereshkigal or Allatu, had been entered by Nergal, who, angered by a message sent to her by the gods of the upper world, ordered Namtar to strike off her head. She, however, declared that she would submit to any conditions imposed on her, and would give Nergal the sovereignty of the earth. Nergal accordingly relented, and Allatu became the queen of the infernal world. Etana conspired with the eagle to fly to the highest heaven. The first gate, that of Anu, was successfully reached; but in ascending still farther to the gate of Ishtar, the strength of the eagle gave way, and Etanna was dashed to the ground. As for the storm-god Anzu, we are told that he stole the tablets of destiny, and therewith the prerogatives of Enlil. God after god was ordered to pursue him and recover them, but it would seem that it was only by a stratagem that they were finally regained.[3]

Omens, divination and incantation texts

The magnitude of omen literature within the Akkadian corpus is one of the peculiar distinguishing features of this language's legacy. According to Oppenheim, 30% of all documents of this tradition are of this genre.[12] Exemplars of omen text appear during the earliest periods of Akkadian literature but come to their maturity early in the first millennium with the formation of canonical versions. Notable among these is the Enuma Anu Enlil (astrological omens), Šumma ālu (terrestrial omens), Šumma izbu (anomalous births), Alamdimmû (physiognomic omens), and Iškar Zaqīqu (dream omens). It is among this genre, also, that the Sakikkū (SA.GIG) "Diagnostic Handbook" belongs.

The practice of extispicy, divination through the entrails of animals, was perfected into a science over the millennia by the Babylonians and supporting texts were eventually gathered into a monumental handbook, the Bārûtu, extending over a hundred tablets and divided into ten chapters.[13] Divination, however, extended into other fields with, for example, the old Babylonian libanomancy texts, concerning interpreting portents from incense smoke,[14] being one and Bēl-nadin-šumi's omen text on the flight paths of birds, composed during the reign of Kassite king Meli-Šipak, being another exemplar.[15]

Incantations form an important part of this literary heritage, covering a range of rituals from the sacred, Maqlû, "burning" to counter witchcraft, Šurpu, "incineration" to counter curses, Namburbi, to preempt inauspicious omens, Utukkū Lemnūtu (actually bilingual), to exorcise "Evil Demons," and Bīt rimki, or "bath house," the purification and substitution ceremony, to the mundane, Šà.zi.ga, "the rising of the heart," potency spells, and Zu-buru-dabbeda, "to seize the 'locust tooth'," a compendium of incantations against field pests.[16]

Wisdom and didactic literature

A particularly rich genre of Akkadian texts was that represented by the moniker of "wisdom literature," although there are differences in opinion concerning which works qualify for inclusion.[17] One of the earliest exemplars was the *Dialogue between a Man and His God* from the late Old Babylonian period. Perhaps the most notable were the *Poem of the Righteous Sufferer* (Ludlul bēl nēmeqi) and the *Babylonian Theodicy*. Included in this group are a number of fables or contest literature, in varying states of preservation, such as the *Tamarisk and the Palm*, the *Fable of the Willow*, *Nisaba and Wheat* (kibtu), the *Ox and the Horse* (Inum Ištar šurbutum, "When exalted Ishtar"), the *Fable of the Fox*, and the *Fable of the Riding-donkey*.[18]

W. G. Lambert and others include several popular sayings, and proverbs (both bilingual and Babylonian) together with the *Lament of a Sufferer with a Prayer to Marduk*, *Counsels of Wisdom*, *Counsels of a Pessimist*, and *Advice to a Prince* in this genre. "A Dialogue between Šūpê-amēli and His Father" (Šimâ milka) is a piece of wisdom literature in the manner of a deathbed debate from the Akkadian hinterland.[17] There are also Akkadian translations of earlier Sumerian works such as the Instructions of Shuruppak which are often considered belonging to this tradition.

Other genres

Besides the purely literary works, there were others of varied nature, including collections of letters, partly official, partly private. Among them the most interesting are the letters of Hammurabi, which have been edited by Leonard William King.[3]

List of works

The following gives the better-known extant works, excluding lexical and synonym lists.

Abnu šikinšu • Adad-nārārī I Epic • Adad-šuma-uṣur Epic • Adapa and Enmerkar • Advice to a prince • Agushaya Hymn • Alamdimmû • Aluzinnu text • Ardat-lili • Asakkū marṣūtu • Ašipus' Almanac (or Handbook) • At the cleaners • Atra-ḫasīs • Autobiography of Adad-guppī • Autobiography of Kurigalzu • Autobiography of Marduk • Babylonian Almanac • Babylonian King List • Babylonian Theodicy • Bārûtu • Birth legend of Sargon • Bīt mēseri • Bīt rimki • Bīt salā' mê • Chronicle of Early Kings • Chronicle of the Market Prices • Chronicle of reign of Šulgi • Chronicle P • Code of Hammurabi • Consecration of a priest • Counsels of a Pessimist • Counsels of Wisdom • Crimes and Sacrileges of Nabu-šuma-iškun • Curse of Akkad • Cuthean Legend of Naram-Sin • Dialogue between a Man and His God • Dialogue of Pessimism • Dingir.šà.dib.ba • Dream of Kurigalzu • Dynastic Chronicle • Dynastic Prophecy • Dynasty of Dunnum (Harab Myth) • Eclectic Chronicle • Edict of Ammi-Saduqa • Egalkura spells • Elegies Mourning the Death of Tammuz • Enlil and Sud • Enuma Anu Enlil • Enûma Eliš • Epic of Anzu • Epic of Gilgameš • Epic of the Kassite period • Epic of Nabû-kudurrī-uṣur • Epic of the plague-god Erra (Erra and Išum) • Etana • Fable of the Fox • Fable of the Riding-donkey • Fable of the Willow • Girra and Elamatum • Great Revolt Against Naram-Sin • Harem Edicts • Hemerology for Nazi-Maruttaš • Hulbazizi • Inana's Ascent • Iqqur Ipuš • Iškar Zaqīqu • Ištar's hell ride • Kalûtu catalogue • KAR 6 • Kataduggû • Kedor-laomer texts • Kettledrum rituals • King of Battle (šar tamḫāri) • Ki'utu • Labbu myth • Lamaštu • Lament of a Sufferer with a Prayer to Marduk • Laws of Eshnunna • Lipšur litanies • Ludlul bēl nēmeqi • Maqlû • Marduk's Address to the Demons • Marduk Prophecy • Middle Assyrian Laws • Mîs-pî • Moon god and the

cow • Mukīl rēš lemutti • MUL.APIN • Mušš'u • Na'id-Šihu Epic • Nabonidus Chronicle • Namburbi • Namerimburrudû • Neo-Babylonian Laws • Nergal and Ereškigal • New year ritual-Akitu procession • Nigdimdimmû • Ninurta-Pāqidāt's Dog Bite • Nisaba and Wheat • Ox and the Horse • Pazuzu • Poor Man of Nippur • Prophecy A • Qutāru • Recipes against Antašubba • Religious Chronicle • Royal inscription of Simbar-Šipak • Sag-gig-ga-meš (Muruṣ qaqqadi) • Sakikkū • Salmānu-ašarēdu III Epic • Synchronistic History • Ṣēru šikinšu • Šammu šikinšu • Šar Pūḫî • Šà.zi.ga • Šēp lemutti • Šu'ila • Šulgi Prophecy • Šumma ālu • Šumma amēlu kašip • Šumma immeru • Šumma Izbu • Šumma liptu • Šumma sinništu qaqqada rabât • Šurpu • Tākultu ritual texts • Tamarisk and the Palm • Tamītu Oracles • Tašritu hemerology • Tukulti-Ninurta Epic • Tu-ra kìlib-ba • The therapeutic series UGU (Šumma amēlu muḫḫašu umma ukāl) • Uruhulake of Gula • Uruk King List • Uruk Prophecy • Ušburruda • Utukkū Lemnūtu • Verse Account of Nabonidus • Vision of the Netherworld • Walker Chronicle • Weidner Chronicle • Zimri-Lim Epic • Zi-pà incantations • Zisurrû (Sag-ba Sag-ba) • Zu-buru-dabbeda

See also

- ***Literature portal***

- Ancient literature

Further reading

- Shin Shifra (2008). *Words as Magic and the Magic in Words*. Tel Aviv, Tel Aviv, The Israeli Ministry of Defence Press (in Hebrew). These are transcriptions of Shifra's discourses on literature of the Ancient Near East, first broadcast as a "University on the Air" course on the Israeli Army Radio.

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Islamic philosophy

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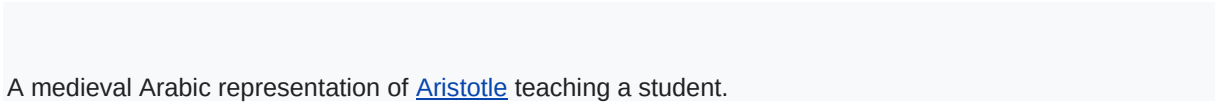

A medieval Arabic representation of Aristotle teaching a student.

Islamic philosophy is a development in philosophy that is characterised by coming from an Islamic tradition. Two terms traditionally used in the Islamic world are sometimes translated as philosophy—falsafa (literally: "philosophy"), which refers to philosophy as well as logic, mathematics, and physics;[1] and Kalam (literally "speech"), which refers to a rationalist form of Islamic theology.

Early Islamic philosophy began with Al-Kindi in the 2nd century of the Islamic calendar (early 9th century CE) and ended with Averroes (Ibn Rushd) in the 6th century AH (late 12th century CE), broadly coinciding with the period known as the Golden Age of Islam. The death of Averroes effectively marked the end of a particular discipline of Islamic philosophy usually called the Peripatetic Islamic school, and philosophical activity declined significantly in Western Islamic countries such as Islamic Iberia and North Africa.

Islamic philosophy persisted for much longer in Muslim Eastern countries, in particular Safavid Persia, Ottoman and Mughal Empires, where several schools of philosophy continued to flourish: Avicennism, Averroism, Illuminationist philosophy, Mystical philosophy, Transcendent theosophy, and Isfahan philosophy. Ibn Khaldun, in his Muqaddimah, made important contributions to the philosophy of history. Interest in Islamic philosophy revived during the Nahda ("Awakening") movement in the late 19th and early 20th centuries, and continues to the present day.

Islamic philosophy had a major impact in Christian Europe, where translation of Arabic philosophical texts into Latin "led to the transformation of almost all philosophical disciplines in the medieval Latin world", with a particularly strong influence of Muslim philosophers being felt in natural philosophy, psychology and metaphysics.[2]

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Introduction

Islamic philosophy refers to philosophy produced in an Islamic society. Because it is not necessarily concerned with religious issues, nor exclusively produced by Muslims,[3] many scholars prefer the term "Arabic philosophy."[4]

Islamic philosophy is a generic term that can be defined and used in different ways. In its broadest sense it means the world view of Islam, as derived from the Islamic texts concerning the creation of the universe and the will of the Creator. In another sense it refers to any of the schools of thought that flourished under the Islamic empire or in the shadow of the Arab-Islamic culture and Islamic civilization. In its narrowest sense it is a translation of *Falsafa*, meaning those particular schools of thought that most reflect the influence of Greek systems of philosophy such as Neoplatonism and Aristotelianism.

Some schools of thought within Islam deny the usefulness or legitimacy of philosophical inquiry. Some argue that there is no indication that the limited knowledge and experience of humans can lead to truth. It is also important to observe that, while "reason" ('*aql*) is sometimes recognised as a source of Islamic law, it has been claimed that this has a totally different meaning from "reason" in philosophy.[*citation needed*]

The historiography of Islamic philosophy is marked by disputes as to how the subject should be properly interpreted. Some of the key issues involve the comparative importance of eastern intellectuals such as Ibn Sina (Avicenna) and of western thinkers such as Ibn Rushd,[5] and also whether Islamic philosophy can be read at face value or should be interpreted in an esoteric fashion. Supporters of the latter thesis, like Leo Strauss, maintain that Islamic philosophers wrote so as to conceal their true meaning in order to avoid religious persecution, but scholars such as Oliver Leaman disagree.[6]

Formative influences

The main sources of classical or early Islamic philosophy are the religion of Islam itself (especially ideas derived and interpreted from the Quran)[7] and Greek philosophy which the early Muslims inherited as a result of conquests, along with pre-Islamic Indian philosophy and Persian philosophy. Many of the early philosophical debates centered around reconciling religion and reason, the latter exemplified by Greek philosophy.

Early Islamic philosophy

Main article: Early Islamic philosophy

In early Islamic thought, which refers to philosophy during the "Islamic Golden Age", traditionally dated between the 8th and 12th centuries, two main currents may be distinguished. The first is Kalam, which mainly dealt with Islamic theological questions, and the other is Falsafa, which was founded on interpretations

of Aristotelianism and Neoplatonism. There were attempts by later philosopher-theologians at harmonizing both trends, notably by Ibn Sina (Avicenna) who founded the school of Avicennism, Ibn Rushd (Averroes) who founded the school of Averroism, and others such as Ibn al-Haytham (Alhazen) and Abū Rayhān al-Bīrūnī.

Kalam

Main article: Kalam

ʿIlm al-Kalām (Arabic: علم الكلام) is the philosophy that seeks Islamic theological principles through dialectic. In Arabic, the word literally means "speech".[8]

One of the first debates was that between partisans of the *Qadar* (قدر meaning "Fate"), who affirmed free will; and the *Jabarites* (جبر meaning "force", "constraint"), who believed in fatalism.

At the 2nd century of the Hijra, a new movement arose in the theological school of Basra, Iraq. A pupil of Hasan of Basra, Wasil ibn Ata, left the group when he disagreed with his teacher on whether a Muslim who has committed a major sin invalidates his faith. He systematized the radical opinions of preceding sects, particularly those of the Qadarites and Jabarites. This new school was called *Mu'tazilite* (from *i'tazala*, to separate oneself).

The Mu'tazilites looked in towards a strict rationalism with which to interpret Islamic doctrine. Their attempt was one of the first to pursue a rational theology in Islam. They were however severely criticized by other Islamic philosophers, both Maturidis and Asharites. The great Asharite scholar Fakhr ad-Din ar-Razi wrote the work *Al-Mutakallimin fi 'Ilm al-Kalam* against the Mutazalites.

In later times, *Kalam* was used to mean simply "theology", i.e. the *duties of the heart* as opposed to (or in conjunction with) fiqh *(jurisprudence), the* duties of the body.[9]

Falsafa

Falsafa is a Greek loanword meaning "philosophy" (the Greek pronunciation *philosophia* became *falsafa*). From the 9th century onward, due to Caliph al-Ma'mun and his successor, ancient Greek philosophy was introduced among the Arabs and the Peripatetic School began to find able representatives. Among them were Al-Kindi, Al-Farabi, Avicenna and Averroes. Another trend, represented by the Brethren of Purity, used Aristotelian language to expound a fundamentally Neoplatonic and Neopythagorean world view.

During the Abbasid caliphate, a number of thinkers and scientists, some of them heterodox Muslims or non-Muslims, played a role in transmitting Greek, Hindu and other pre-Islamic knowledge to the Christian West. They contributed to making Aristotle known in Christian Europe. Three speculative thinkers, Al-Farabi, Avicenna and Al-Kindi, combined Aristotelianism and Neoplatonism with other ideas introduced through Islam.

End of the classical period

By the 12th century, *Kalam*, attacked by both the philosophers and the orthodox, perished for lack of champions. At the same time, however, *Falsafa* came under

serious critical scrutiny. The most devastating attack came from Al-Ghazali, whose work *Tahafut al-Falasifa* (*The Incoherence of the Philosophers*) attacked the main arguments of the Peripatetic School.[10]

Averroes, Maimonides' contemporary, was one of the last of the Islamic Peripatetics and set out to defend the views of the *Falsafa* against al-Ghazali's criticism. The theories of Ibn Rushd do not differ fundamentally from those of Ibn Bajjah and Ibn Tufail, who only follow the teachings of Avicenna and Al-Farabi. Like all Islamic Peripatetics, Averroes admits the hypothesis of the intelligence of the spheres and the hypothesis of universal emanation, through which motion is communicated from place to place to all parts of the universe as far as the supreme world—hypotheses which, in the mind of the Arabic philosophers, did away with the dualism involved in Aristotle's doctrine of pure energy and eternal matter.

But while Al-Farabi, Avicenna, and other Persian and Muslim philosophers hurried, so to speak, over subjects that trenched on traditional beliefs, Ibn Rushd delighted in dwelling upon them with full particularity and stress. Thus he says, "Not only is matter eternal, but form is potentially inherent in matter; otherwise, it were a creation *ex nihilo*" (Munk, "Mélanges," p. 444). According to this theory, therefore, the existence of this world is not only a possibility, as Avicenna declared, but also a necessity.

Logic

Main article: Logic in Islamic philosophy

In early Islamic philosophy, logic played an important role. Sharia (Islamic law) placed importance on formulating standards of argument, which gave rise to a novel approach to logic in Kalam, but this approach was later displaced by ideas from Greek philosophy and Hellenistic philosophy with the rise of the Mu'tazili philosophers, who highly valued Aristotle's *Organon*. The works of Hellenistic-influenced Islamic philosophers were crucial in the reception of Aristotelian logic in medieval Europe, along with the commentaries on the *Organon* by Averroes. The works of al-Farabi, Avicenna, al-Ghazali and other Muslim logicians who often criticized and corrected Aristotelian logic and introduced their own forms of logic, also played a central role in the subsequent development of European logic during the Renaissance.

According to the *Routledge Encyclopedia of Philosophy*:

For the Islamic philosophers, logic included not only the study of formal patterns of inference and their validity but also elements of the philosophy of language and even of epistemology and metaphysics. Because of territorial disputes with the Arabic grammarians, Islamic philosophers were very interested in working out the relationship between logic and language, and they devoted much discussion to the question of the subject matter and aims of logic in relation to reasoning and speech. In the area of formal logical analysis, they elaborated upon the theory of terms, propositions and syllogisms as formulated in Aristotle's Categories, De interpretatione and Prior Analytics. In the spirit of Aristotle, they considered the syllogism to be the form to which all rational argumentation could be reduced, and they regarded syllogistic theory as the focal point of logic. Even poetics was considered as a syllogistic art in some fashion by most of the major Islamic Aristotelians.

Important developments made by Muslim logicians included the development of "Avicennian logic" as a replacement of Aristotelian logic. Avicenna's system of logic was responsible for the introduction of hypothetical syllogism, temporal modal logic and inductive logic. Other important developments in early Islamic philosophy include the development of a strict science of citation, the isnad or "backing", and the development of a method to disprove claims, the ijtihad, which was generally applied to many types of questions.

Logic in Islamic law and theology

Early forms of analogical reasoning, inductive reasoning and categorical syllogism were introduced in Fiqh (Islamic jurisprudence), Sharia and Kalam (Islamic theology) from the 7th century with the process of *Qiyas*, before the Arabic translations of Aristotle's works. Later, during the Islamic Golden Age, there was debate among Islamic philosophers, logicians and theologians over whether the term *Qiyas* refers to analogical reasoning, inductive reasoning or categorical syllogism. Some Islamic scholars argued that *Qiyas* refers to inductive reasoning. Ibn Hazm (994–1064) disagreed, arguing that *Qiyas* does not refer to inductive reasoning but to categorical syllogistic reasoning in a real sense and analogical reasoning in a metaphorical sense. On the other hand, al-Ghazali (1058–1111; and, in modern times, Abu Muhammad Asem al-Maqdisi) argued that *Qiyas* refers to analogical reasoning in a real sense and categorical syllogism in a metaphorical sense. Other Islamic scholars at the time, however, argued that the term *Qiyas* refers to both analogical reasoning and categorical syllogism in a real sense.[11]

Aristotelian logic

The first original Arabic writings on logic were produced by al-Kindi (Alkindus) (805–873), who produced a summary on earlier logic up to his time. The first writings on logic with non-Aristotelian elements was produced by al-Farabi (Alfarabi) (873–950), who discussed the topics of future contingents, the number and relation of the categories, the relation between logic and grammar, and non-Aristotelian forms of inference.[12] He is also credited for categorizing logic into two separate groups, the first being "idea" and the second being "proof".

Averroes (1126–1198), author of the most elaborate commentaries on Aristotelian logic, was the last major logician from al-Andalus.

Avicennian logic

Avicenna (980–1037) developed his own system of logic known as "Avicennian logic" as an alternative to Aristotelian logic. By the 12th century, Avicennian logic had replaced Aristotelian logic as the dominant system of logic in the Islamic world.[13]

The first criticisms of Aristotelian logic were written by Avicenna (980–1037), who produced independent treatises on logic rather than commentaries. He criticized the logical school of Baghdad for their devotion to Aristotle at the time. He investigated the theory of definition and classification and the quantification of the predicates of categorical propositions, and developed an original theory on "temporal modal" syllogism. Its premises included modifiers such as "at all times", "at most times", and "at some time".

While Avicenna (980–1037) often relied on deductive reasoning in philosophy, he used a different approach in medicine. Ibn Sina contributed inventively to the

development of inductive logic, which he used to pioneer the idea of a syndrome. In his medical writings, Avicenna was the first to describe the methods of agreement, difference and concomitant variation which are critical to inductive logic and the scientific method.[14]

Ibn Hazm (994–1064) wrote the *Scope of Logic*, in which he stressed on the importance of sense perception as a source of knowledge.[15] Al-Ghazali (Algazel) (1058–1111) had an important influence on the use of logic in theology, making use of Avicennian logic in Kalam.[12]

Fakhr al-Din al-Razi (b. 1149) criticised Aristotle's "first figure" and developed a form of inductive logic, foreshadowing the system of inductive logic developed by John Stuart Mill (1806–1873). Systematic refutations of Greek logic were written by the Illuminationist school, founded by Shahab al-Din Suhrawardi (1155–1191), who developed the idea of "decisive necessity", an important innovation in the history of logical philosophical speculation,[16] and in favour of inductive reasoning.

Metaphysics

Cosmological and ontological arguments

Further information: Proof of the Truthful and Kalam cosmological argument

Avicenna's proof for the existence of God was the first ontological argument, which he proposed in the *Metaphysics* section of *The Book of Healing*.[17][18] This was the first attempt at using the method of a priori proof, which utilizes intuition and reason alone. Avicenna's proof of God's existence is unique in that it can be classified as both a cosmological argument and an ontological argument. "It is ontological insofar as 'necessary existence' in intellect is the first basis for arguing for a Necessary Existent". The proof is also "cosmological insofar as most of it is taken up with arguing that contingent existents cannot stand alone and must end up in a Necessary Existent."[19]

Distinction between essence and existence

Islamic philosophy, imbued as it is with Islamic theology, distinguishes more clearly than Aristotelianism the difference between essence and existence. Whereas existence is the domain of the contingent and the accidental, essence endures within a being beyond the accidental. This was first described by Avicenna's works on metaphysics, who was himself influenced by al-Farabi.

Some orientalists (or those particularly influenced by Thomist scholarship) argued that Avicenna was the first to view existence (*wujud*) as an accident that happens to the essence (*mahiyya*). However, this aspect of ontology is not the most central to the distinction that Avicenna established between essence and existence. One cannot therefore make the claim that Avicenna was the proponent of the concept of essentialism *per se*, given that existence (*al-wujud*) when thought of in terms of necessity would ontologically translate into a notion of the "Necessary-Existent-due-to-Itself" (*wajib al-wujud bi-dhatihi*), which is without description or definition and, in particular, without quiddity or essence (*la mahiyya lahu*). Consequently, Avicenna's ontology is 'existentialist' when accounting for being–*qua*–existence in terms of necessity (*wujub*), while it is essentialist in terms of thinking about being–*qua*–existence in terms of "contingency–*qua*–possibility" (*imkan* or *mumkin al-wujud*, meaning "contingent being").[20]

Some argue that Avicenna anticipated Frege and Bertrand Russell in "holding that existence is an accident of accidents" and also anticipated Alexius Meinong's "view about nonexistent objects."[21] He also provided early arguments for "a "necessary being" as cause of all other existents."[22]

The idea of "essence preced[ing] existence" is a concept which dates back to Avicenna[23] and his school as well as Shahab al-Din Suhrawardi[24] and his Illuminationist philosophy. "Existence preced[ing] essence", the opposite (existentialist) notion, was developed in the works of Averroes[23] and Mulla Sadra's transcendent theosophy.

Resurrection

Ibn al-Nafis wrote the *Theologus Autodidactus* as a defense of "the system of Islam and the Muslims' doctrines on the missions of Prophets, the religious laws, the resurrection of the body, and the transitoriness of the world." The book presents rational arguments for bodily resurrection and the immortality of the human soul, using both demonstrative reasoning and material from the hadith corpus as forms of evidence. Later Islamic scholars viewed this work as a response to Avicenna's metaphysical argument on spiritual resurrection (as opposed to bodily resurrection), which was earlier criticized by al-Ghazali.[25]

Soul and spirit

The Muslim physician-philosophers, Avicenna and Ibn al-Nafis, developed their own theories on the soul. They both made a distinction between the soul and the spirit, and in particular, the Avicennian doctrine on the nature of the soul was influential among the Scholastics. Some of Avicenna's views on the soul included the idea that the immortality of the soul is a consequence of its nature, and not a purpose for it to fulfill. In his theory of "The Ten Intellects", he viewed the human soul as the tenth and final intellect.

Avicenna generally supported Aristotle's idea of the soul originating from the heart, whereas Ibn al-Nafis on the other hand rejected this idea and instead argued that the soul "is related to the entirety and not to one or a few organs." He further criticized Aristotle's idea that every unique soul requires the existence of a unique source, in this case the heart. Ibn al-Nafis concluded that "the soul is related primarily neither to the spirit nor to any organ, but rather to the entire matter whose temperament is prepared to receive that soul" and he defined the soul as nothing other than "what a human indicates by saying 'I'."[26]

Thought experiments

Further information: Avicenna § Thought experiments

While he was imprisoned in the castle of Fardajan near Hamadhan, Avicenna wrote his "Floating Man" thought experiment to demonstrate human self-awareness and the substantiality of the soul. He referred to the living human intelligence, particularly the active intellect, which he believed to be the hypostasis by which God communicates truth to the human mind and imparts order and intelligibility to nature. His "Floating Man" thought experiment tells its readers to imagine themselves suspended in the air, isolated from all sensations, which includes no sensory contact with even their own bodies. He argues that, in this scenario, one would still have self-consciousness. He thus concludes that the idea of the self is not logically dependent

on any physical thing, and that the soul should not be seen in relative terms, but as a primary given, a substance.[27]

This argument was later refined and simplified by René Descartes in epistemic terms when he stated: "I can abstract from the supposition of all external things, but not from the supposition of my own consciousness."[27]

Time

While ancient Greek philosophers believed that the universe had an infinite past with no beginning, early medieval philosophers and theologians developed the concept of the universe having a finite past with a beginning. This view was inspired by the creationism shared by Judaism, Christianity and Islam. The Christian philosopher John Philoponus presented a detailed argument against the ancient Greek notion of an infinite past. Muslim and Arab Jewish philosophers like Al-Kindi, Saadia Gaon, and Al-Ghazali developed further arguments, with most falling into two broad categories: assertions of the "impossibility of the existence of an actual infinite" and of the "impossibility of completing an actual infinite by successive addition".[28]

Truth

In metaphysics, Avicenna (Ibn Sina) defined truth as:

What corresponds in the mind to what is outside it.[29]

Avicenna elaborated on his definition of truth in his *Metaphysics*:

The truth of a thing is the property of the being of each thing which has been established in it.[30]

In his *Quodlibeta*, Thomas Aquinas wrote a commentary on Avicenna's definition of truth in his *Metaphysics* and explained it as follows:

The truth of each thing, as Avicenna says in his *Metaphysica*, is nothing else than the property of its being which has been established in it. So that is called true gold which has properly the being of gold and attains to the established determinations of the nature of gold. Now, each thing has properly being in some nature because it stands under the complete form proper to that nature, whereby being and species in that nature is.[30]

Early Islamic political philosophy emphasized an inexorable link between science and religion and the process of ijtihad to find truth.

Ibn al-Haytham (Alhacen) reasoned that to discover the truth about nature, it is necessary to eliminate human opinion and error, and allow the universe to speak for itself.[31] In his *Aporias against Ptolemy*, Ibn al-Haytham further wrote the following comments on truth:

Truth is sought for itself [but] the truths, [he warns] are immersed in uncertainties [and the scientific authorities (such as Ptolemy, whom he greatly respected) are] not immune from error...[32]
Therefore, the seeker after the truth is not one who studies the writings of the ancients and, following his natural disposition, puts his trust in them, but rather the one who suspects his faith in them and questions what he gathers from them, the one who submits to argument and demonstration, and not to the sayings of a human being whose nature is fraught with all kinds of imperfection and deficiency. Thus the

duty of the man who investigates the writings of scientists, if learning the truth is his goal, is to make himself an enemy of all that he reads, and, applying his mind to the core and margins of its content, attack it from every side. He should also suspect himself as he performs his critical examination of it, so that he may avoid falling into either prejudice or leniency.[32]
I constantly sought knowledge and truth, and it became my belief that for gaining access to the effulgence and closeness to God, there is no better way than that of searching for truth and knowledge.[33]

Free will and predestination

The issue of free will versus predestination issue is one of the "most contentious topics in classical Islamic thought."[34] In accordance with the Islamic belief in predestination, or divine preordainment (*al-qadā wa'l-qadar*), God has full knowledge and control over all that occurs. This is explained in Qur'anic verses such as "Say: 'Nothing will happen to us except what Allah has decreed for us: He is our protector'..."[35] For Muslims, everything in the world that occurs, good or bad, has been preordained and nothing can happen unless permitted by God. According to Muslim theologians, although events are pre-ordained, man possesses free will in that he or she has the faculty to choose between right and wrong, and is thus responsible for his actions. According to Islamic tradition, all that has been decreed by God is written in *al-Lawh al-Mahfūz*, the "Preserved Tablet".[36]

Natural philosophy

See also: Physics in medieval Islam

Atomism

See also: Alchemy and chemistry in medieval Islam

Atomistic philosophies are found very early in Islamic philosophy, and represent a synthesis of the Greek and Indian ideas. Like both the Greek and Indian versions, Islamic atomism was a charged topic that had the potential for conflict with the prevalent religious orthodoxy. Yet it was such a fertile and flexible idea that, as in Greece and India, it flourished in some schools of Islamic thought.

The most successful form of Islamic atomism was in the Asharite school of philosophy, most notably in the work of the philosopher al-Ghazali (1058–1111). In Asharite atomism, atoms are the only perpetual, material things in existence, and all else in the world is "accidental" meaning something that lasts for only an instant. Nothing accidental can be the cause of anything else, except perception, as it exists for a moment. Contingent events are not subject to natural physical causes, but are the direct result of God's constant intervention, without which nothing could happen. Thus nature is completely dependent on God, which meshes with other Asharite Islamic ideas on causation, or the lack thereof.[37]

Other traditions in Islam rejected the atomism of the Asharites and expounded on many Greek texts, especially those of Aristotle. An active school of philosophers in Spain, including the noted commentator Averroes (1126-1198 AD) explicitly rejected the thought of al-Ghazali and turned to an extensive evaluation of the thought of Aristotle. Averroes commented in detail on most of the works of Aristotle and his commentaries did much to guide the interpretation of Aristotle in later Jewish and Christian scholastic thought.

Cosmology

Main article: Astronomy in medieval Islam

There are several cosmological verses in the Qur'an (610–632) which some modern writers have interpreted as foreshadowing the expansion of the universe and possibly even the Big Bang theory:[38]

Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? Quran 21:30 (Translated by Yusuf Ali)
We have built the heaven with might, and We it is Who make the vast extent (thereof). Quran 51:47 (Translated by Pickthall)

In contrast to ancient Greek philosophers who believed that the universe had an infinite past with no beginning, medieval philosophers and theologians developed the concept of the universe having a finite past with a beginning. This view was inspired by the creation myth shared by the three Abrahamic religions: Judaism, Christianity and Islam. The Christian philosopher, John Philoponus, presented the first such argument against the ancient Greek notion of an infinite past. His reasoning was adopted by many, most notably; Muslim philosopher, Al-Kindi (Alkindus); the Jewish philosopher, Saadia Gaon (Saadia ben Joseph); and the Muslim theologian, Al-Ghazali (Algazel). They used two logical arguments against an infinite past, the first being the "argument from the impossibility of the existence of an actual infinite", which states:[28]

> "An actual infinite cannot exist."
> "An infinite temporal regress of events is an actual infinite."
> ".•. An infinite temporal regress of events cannot exist."
>
> The second argument, the "argument from the impossibility of completing an actual infinite by successive addition", states:[28]
>
> "An actual infinite cannot be completed by successive addition."
> "The temporal series of past events has been completed by successive addition."
> ".•. The temporal series of past events cannot be an actual infinite."

Both arguments were adopted by later Christian philosophers and theologians, and the second argument in particular became famous after it was adopted by Immanuel Kant in his thesis of the first antimony concerning time.[28]

In the 10th century, the Brethren of Purity published the *Encyclopedia of the Brethren of Purity*, in which a heliocentric view of the universe is expressed in a section on cosmology:[39]

God has placed the Sun at the center of the Universe just as the capital of a country is placed in its middle and the ruler's palace at the center of the city.

Evolution

Struggle for existence

The Mu'tazili scientist and philosopher al-Jahiz (c. 776–869) was the first of the Muslim biologists and philosophers to develop an early theory of evolution. He speculated on the influence of the environment on animals, considered the effects of the environment on the likelihood of an animal to survive, and first described the struggle for existence, a precursor to natural selection.[40][41] Al-Jahiz's ideas on the struggle for existence in the *Book of Animals* have been summarized as follows:

Animals engage in a struggle for existence; for resources, to avoid being eaten and to breed. Environmental factors influence organisms to develop new characteristics to ensure survival, thus transforming into new species. Animals that survive to breed can pass on their successful characteristics to offspring.[42]

In Chapter 47 of *India*, entitled "On Vasudeva and the Wars of the Bharata," Abu Rayhan Biruni attempted to give a naturalistic explanation as to why the struggles described in the *Mahabharata* "had to take place." He explains it using natural processes that include biological ideas related to evolution, which has led several scholars to compare his ideas to Darwinism and natural selection. This is due to Biruni describing the idea of artificial selection and then applying it to nature:[43]

The agriculturist selects his corn, letting grow as much as he requires, and tearing out the remainder. The forester leaves those branches which he perceives to be excellent, whilst he cuts away all others. The bees kill those of their kind who only eat, but do not work in their beehive. Nature proceeds in a similar way; however, it does not distinguish for its action is under all circumstances one and the same. It allows the leaves and fruit of the trees to perish, thus preventing them from realising that result which they are intended to produce in the economy of nature. It removes them so as to make room for others.

In the 13th century, Nasir al-Din al-Tusi explains how the elements evolved into minerals, then plants, then animals, and then humans. Tusi then goes on to explain how hereditary variability was an important factor for biological evolution of living things:[44]

The organisms that can gain the new features faster are more variable. As a result, they gain advantages over other creatures. [...] The bodies are changing as a result of the internal and external interactions.

Tusi discusses how organisms are able to adapt to their environments:[44]

Look at the world of animals and birds. They have all that is necessary for defense, protection and daily life, including strengths, courage and appropriate tools [organs] [...] Some of these organs are real weapons, [...] For example, horns-spear, teeth and claws-knife and needle, feet and hoofs-cudgel. The thorns and needles of some animals are similar to arrows. [...] Animals that have no other means of defense (as the gazelle and fox) protect themselves with the help of flight and cunning. [...] Some of them, for example, bees, ants and some bird species, have united in communities in order to protect themselves and help each other.

Tusi then explains how humans evolved from advanced animals:[44]

Such humans [probably anthropoid apes] live in the Western Sudan and other distant corners of the world. They are close to animals by their habits, deeds and behavior. [...] The human has features that distinguish him from other creatures, but he has other features that unite him with the animal world, vegetable kingdom or even with the inanimate bodies.

Transmutation of species

Al-Dinawari (828–896), considered the founder of Arabic botany for his *Book of Plants*, discussed plant evolution from its birth to its death, describing the phases of plant growth and the production of flowers and fruit.[45]

Ibn Miskawayh's *al-Fawz al-Asghar* and the Brethren of Purity's *Encyclopedia of the Brethren of Purity* (*The Epistles of Ikhwan al-Safa*) developed theories on evolution

that possibly had an influence on Charles Darwin and his inception of Darwinism, but has at one time been criticized as overenthusiastic.[46]

[These books] state that God first created matter and invested it with energy for development. Matter, therefore, adopted the form of vapour which assumed the shape of water in due time. The next stage of development was mineral life. Different kinds of stones developed in course of time. Their highest form being mirjan (coral). It is a stone which has in it branches like those of a tree. After mineral life evolves vegetation. The evolution of vegetation culminates with a tree which bears the qualities of an animal. This is the date-palm. It has male and female genders. It does not wither if all its branches are chopped but it dies when the head is cut off. The date-palm is therefore considered the highest among the trees and resembles the lowest among animals. Then is born the lowest of animals. It evolves into an ape. This is not the statement of Darwin. This is what Ibn Maskawayh states and this is precisely what is written in the *Epistles of Ikhwan al-Safa*. The Muslim thinkers state that ape then evolved into a lower kind of a barbarian man. He then became a superior human being. Man becomes a saint, a prophet. He evolves into a higher stage and becomes an angel. The one higher to angels is indeed none but God. Everything begins from Him and everything returns to Him.[47]

English translations of the *Encyclopedia of the Brethren of Purity* were available from 1812,[48] while Arabic manuscripts of the *al-Fawz al-Asghar* and *The Epistles of Ikhwan al-Safa* were also available at the University of Cambridge by the 19th century. These works likely had an influence on 19th-century evolutionists, and possibly Charles Darwin.[*citation needed*]

In the 14th century, Ibn Khaldun further developed the evolutionary ideas found in the *Encyclopedia of the Brethren of Purity*. The following statements from his 1377 work, the *Muqaddimah*, express evolutionary ideas:

We explained there that the whole of existence in (all) its simple and composite worlds is arranged in a natural order of ascent and descent, so that everything constitutes an uninterrupted continuum. The essences at the end of each particular stage of the worlds are by nature prepared to be transformed into the essence adjacent to them, either above or below them. This is the case with the simple material elements; it is the case with palms and vines, (which constitute) the last stage of plants, in their relation to snails and shellfish, (which constitute) the (lowest) stage of animals. It is also the case with monkeys, creatures combining in themselves cleverness and perception, in their relation to man, the being who has the ability to think and to reflect. The preparedness (for transformation) that exists on either side, at each stage of the worlds, is meant when (we speak about) their connection.[49]
Plants do not have the same fineness and power that animals have. Therefore, the sages rarely turned to them. Animals are the last and final stage of the three permutations. Minerals turn into plants, and plants into animals, but animals cannot turn into anything finer than themselves.[50]

Numerous other Islamic scholars and scientists, including the polymaths Ibn al-Haytham and Al-Khazini, discussed and developed these ideas. Translated into Latin, these works began to appear in the West after the Renaissance and may have influenced Western philosophy and science.

Phenomenology of Vision

See also: Book of Optics

The polymath Ibn al-Haytham (Alhacen) is considered a pioneer of phenomenology. He articulated a relationship between the physical and observable world and that of intuition, psychology and mental functions. His theories regarding knowledge and perception, linking the domains of science and religion, led to a philosophy of existence based on the direct observation of reality from the observer's point of view. Much of his thought on phenomenology was not further developed until the 20th century.[51]

Philosophy of mind

Main article: Psychology in medieval Islam

The philosophy of mind was studied in medieval Islamic psychological thought, which refers to the study of the *nafs* (literally "self" or "psyche" in Arabic) in the Islamic world, particularly during the Islamic Golden Age (8th–15th centuries) as well as modern times (20th–21st centuries), and is related to psychology, psychiatry and the neurosciences.

Place and space

The Arab polymath al-Hasan Ibn al-Haytham (Alhazen; died c. 1041) presented a thorough mathematical critique and refutation of Aristotle's conception of place (*topos*) in his *Risala/Qawl fi'l-makan* (*Treatise/Discourse on Place*).

Aristotle's *Physics* (Book IV – *Delta*) stated that the place of something is the two-dimensional boundary of the containing body that is at rest and is in contact with what it contains. Ibn al-Haytham disagreed with this definition and demonstrated that place (*al-makan*) is the imagined (three-dimensional) void (*al-khala' al-mutakhayyal*) between the inner surfaces of the containing body. He showed that place was akin to space, foreshadowing Descartes's notion of place as space qua *Extensio* or even Leibniz's *analysis situs*. Ibn al-Haytham's mathematization of place rested on several geometric demonstrations, including his study on the sphere and other solids, which showed that the sphere (*al-kura*) is the largest in magnitude (volumetric) with respect to other geometric solids that have equal surface areas. For instance, a sphere that has an equal surface area to that of a cylinder, would be larger in (volumetric) magnitude than the cylinder; hence, the sphere occupies a larger place than that occupied by the cylinder; unlike what is entailed by Aristotle's definition of place: that this sphere and that cylinder occupy places that are equal in magnitude.[52] Ibn al-Haytham rejected Aristotle's philosophical concept of place on mathematical grounds. Later, the philosopher 'Abd al-Latif al-Baghdadi (13th century) tried to defend the Aristotelian conception of place in a treatise titled: *Fi al-Radd 'ala Ibn al-Haytham fi al-makan* (*A refutation of Ibn al-Haytham's place*), although his effort was admirable from a philosophical standpoint, it was unconvincing from the scientific and mathematical viewpoints.[53]

Ibn al-Haytham also discussed space perception and its epistemological implications in his *Book of Optics* (1021). His experimental proof of the intromission model of vision led to changes in the way the visual perception of space was understood, contrary to the previous emission theory of vision supported by Euclid and Ptolemy. In "tying the visual perception of space to prior bodily experience, Alhacen unequivocally rejected the intuitiveness of spatial perception and, therefore, the

autonomy of vision. Without tangible notions of distance and size for correlation, sight can tell us next to nothing about such things."[54]

Philosophy of education

In the medieval Islamic world, an elementary school was known as a *maktab*, which dates back to at least the 10th century. Like madrasahs (which referred to higher education), a maktab was often attached to a mosque. In the 11th century, Ibn Sina (known as *Avicenna* in the West), in one of his books, wrote a chapter dealing with the *maktab* entitled "The Role of the Teacher in the Training and Upbringing of Children", as a guide to teachers working at *maktab* schools. He wrote that children can learn better if taught in classes instead of individual tuition from private tutors, and he gave a number of reasons for why this is the case, citing the value of competition and emulation among pupils as well as the usefulness of group discussions and debates. Ibn Sina described the curriculum of a *maktab* school in some detail, describing the curricula for two stages of education in a *maktab* school.[55]

Primary education

Ibn Sina wrote that children should be sent to a *maktab* school from the age of 6 and be taught primary education until they reach the age of 14. During which time, he wrote that they should be taught the Qur'an, Islamic metaphysics, language, literature, Islamic ethics, and manual skills (which could refer to a variety of practical skills).[55]

Secondary education

Ibn Sina refers to the secondary education stage of *maktab* schooling as the period of specialization, when pupils should begin to acquire manual skills, regardless of their social status. He writes that children after the age of 14 should be given a choice to choose and specialize in subjects they have an interest in, whether it was reading, manual skills, literature, preaching, medicine, geometry, trade and commerce, craftsmanship, or any other subject or profession they would be interested in pursuing for a future career. He wrote that this was a transitional stage and that there needs to be flexibility regarding the age in which pupils graduate, as the student's emotional development and chosen subjects need to be taken into account.[56]

Philosophy of science

See also: Islamic science

Scientific method

The pioneering development of the scientific method by the Arab Ash'ari polymath Ibn al-Haytham (Alhacen) was an important contribution to the philosophy of science. In the *Book of Optics* (c. 1025 CE), his scientific method was very similar to the modern scientific method and consisted of the following procedures:[31]

1. Observation
2. Statement of problem

3. Formulation of hypothesis
4. Testing of hypothesis using experimentation
5. Analysis of experimental results
6. Interpretation of data and formulation of conclusion
7. Publication of findings

In *The Model of the Motions*, Ibn al-Haytham also describes an early version of Occam's razor, where he employs only minimal hypotheses regarding the properties that characterize astronomical motions, as he attempts to eliminate from his planetary model the cosmological hypotheses that cannot be observed from Earth.[57]

In *Aporias against Ptolemy*, Ibn al-Haytham commented on the difficulty of attaining scientific knowledge:

Truth is sought for itself [but] the truths, [he warns] are immersed in uncertainties [and the scientific authorities (such as Ptolemy, whom he greatly respected) are] not immune from error...[32]

He held that the criticism of existing theories—which dominated this book—holds a special place in the growth of scientific knowledge:

Therefore, the seeker after the truth is not one who studies the writings of the ancients and, following his natural disposition, puts his trust in them, but rather the one who suspects his faith in them and questions what he gathers from them, the one who submits to argument and demonstration, and not to the sayings of a human being whose nature is fraught with all kinds of imperfection and deficiency. Thus the duty of the man who investigates the writings of scientists, if learning the truth is his goal, is to make himself an enemy of all that he reads, and, applying his mind to the core and margins of its content, attack it from every side. He should also suspect himself as he performs his critical examination of it, so that he may avoid falling into either prejudice or leniency.[32]

Ibn al-Haytham attributed his experimental scientific method and scientific skepticism to his Islamic faith. He believed that human beings are inherently flawed and that only God is perfect. He reasoned that to discover the truth about nature, it is necessary to eliminate human opinion and error, and allow the universe to speak for itself.[31] In *The Winding Motion*, Ibn al-Haytham further wrote that faith should only apply to prophets of Islam and not to any other authorities, in the following comparison between the Islamic prophetic tradition and the demonstrative sciences:

From the statements made by the noble Shaykh, it is clear that he believes in Ptolemy's words in everything he says, without relying on a demonstration or calling on a proof, but by pure imitation (taqlid); that is how experts in the prophetic tradition have faith in Prophets, may the blessing of God be upon them. But it is not the way that mathematicians have faith in specialists in the demonstrative sciences.[58]

Ibn al-Haytham described his search for truth and knowledge as a way of leading him closer to God:

I constantly sought knowledge and truth, and it became my belief that for gaining access to the effulgence and closeness to God, there is no better way than that of searching for truth and knowledge.[33]

His contemporary Abū Rayhān al-Bīrūnī also introduced an early scientific method in nearly every field of inquiry he studied. For example, in his treatise on mineralogy, *Kitab al-Jamahir* (*Book of Precious Stones*), he is "the most exact of experimental scientists", while in the introduction to his study of India, he declares that "to execute our project, it has not been possible to follow the geometric method" and develops comparative sociology as a scientific method in the field.[59] He was also responsible for introducing the experimental method into mechanics,[60] the first to conduct elaborate experiments related to astronomical phenomena,[61] and a pioneer of experimental psychology.[62]

Unlike his contemporary Avicenna's scientific method where "general and universal questions came first and led to experimental work", al-Biruni developed scientific methods where "universals came out of practical, experimental work" and "theories are formulated after discoveries."[59] During his debate with Avicenna on natural philosophy, al-Biruni made the first real distinction between a scientist and a philosopher, referring to Avicenna as a philosopher and considering himself to be a mathematical scientist.[63]

Al-Biruni's scientific method was similar to the modern scientific method in many ways, particularly his emphasis on repeated experimentation. Biruni was concerned with how to conceptualize and prevent both systematic errors and random errors, such as "errors caused by the use of small instruments and errors made by human observers." He argued that if instruments produce random errors because of their imperfections or idiosyncratic qualities, then multiple observations must be taken, analyzed qualitatively, and on this basis, arrive at a "common-sense single value for the constant sought", whether an arithmetic mean or a "reliable estimate."[64]

Experimental medicine

Avicenna (Ibn Sina) is considered the father of modern medicine,[65] for his introduction of experimental medicine and clinical trials,[66] the experimental use and testing of drugs, and a precise guide for practical experimentation in the process of discovering and proving the effectiveness of medical substances,[67] in his medical encyclopedia, *The Canon of Medicine* (11th century), which was the first book dealing with experimental medicine. It laid out the following rules and principles for testing the effectiveness of new drugs or medications, which still form the basis of modern clinical trials:[66]

1. "The drug must be free from any extraneous accidental quality."
2. "It must be used on a simple, not a composite, disease."
3. "The drug must be tested with two contrary types of diseases, because sometimes a drug cures one disease by Its essential qualities and another by its accidental ones."
4. "The quality of the drug must correspond to the strength of the disease. For example, there are some drugs whose heat is less than the coldness of certain diseases, so that they would have no effect on them."
5. "The time of action must be observed, so that essence and accident are not confused."
6. "The effect of the drug must be seen to occur constantly or in many cases, for if this did not happen, it was an accidental effect."
7. "The experimentation must be done with the human body, for testing a drug on a lion or a horse might not prove anything about its effect on man."

Peer review

The first documented description of a peer review process is found in the *Ethics of the Physician* written by Ishaq bin Ali al-Rahwi (854–931) of al-Raha, Syria, who describes the first medical peer review process. His work, as well as later Arabic medical manuals, state that a visiting physician must always make duplicate notes of a patient's condition on every visit. When the patient was cured or had died, the notes of the physician were examined by a local medical council of other physicians, who would review the practising physician's notes to decide whether his/her performance have met the required standards of medical care. If their reviews were negative, the practicing physician could face a lawsuit from a maltreated patient.[68]

Other fields

Epistemology

Avicenna's most influential theory in epistemology is his theory of knowledge, in which he developed the concept of tabula rasa. He argued that the "human intellect at birth is rather like a tabula rasa, a pure potentiality that is actualized through education and comes to know" and that knowledge is attained through "empirical familiarity with objects in this world from which one abstracts universal concepts" which is developed through a "syllogistic method of reasoning; observations lead to prepositional statements, which when compounded lead to further abstract concepts."[69]

In the 12th century, Ibn Tufail further developed the concept of tabula rasa in his Arabic novel, *Hayy ibn Yaqzan*, in which he depicted the development of the mind of a feral child "from a tabula rasa to that of an adult, in complete isolation from society" on a desert island. The Latin translation of his work, entitled *Philosophus Autodidactus*, published by Edward Pococke the Younger in 1671, had an influence on John Locke's formulation of tabula rasa in *An Essay Concerning Human Understanding*.[70]

Eschatology

Main article: Islamic eschatology

Islamic eschatology is concerned with the *Qiyamah* (end of the world; Last Judgement) and the final judgement of humanity. Eschatology relates to one of the six articles of faith (*aqidah*) of Islam. Like the other Abrahamic religions, Islam teaches the bodily resurrection of the dead, the fulfillment of a divine plan for creation, and the immortality of the human soul (though Jews do not necessarily view the soul as eternal); the righteous are rewarded with the pleasures of *Jannah* (Heaven), while the unrighteous are punished in *Jahannam* (Hell). A significant fraction (one third, in fact) of the Quran deals with these beliefs, with many *hadith* elaborating on the themes and details. Islamic apocalyptic literature describing the Armageddon is often known as *fitna* (a test) and *malahim* (or *ghayba* in the Shi'a tradition).

Ibn al-Nafis dealt with Islamic eschatology in some depth in his *Theologus Autodidactus*, where he rationalized the Islamic view of eschatology using reason and science to explain the events that would occur according to Islamic eschatology. He presented his rational and scientific arguments in the form of Arabic fiction, hence his *Theologus Autodidactus* may be considered the earliest science fiction work.[71]

Legal philosophy

Main articles: Fiqh and Sharia

Sharia (شَرِيعَةٌ) refers to the body of Islamic law. The term means "way" or "path"; it is the legal framework within which public and some private aspects of life are regulated for those living in a legal system based on Islamic principles of jurisprudence. Fiqh is the term for Islamic jurisprudence, made up of the rulings of Islamic jurists. A component of Islamic studies, Fiqh expounds the methodology by which Islamic law is derived from primary and secondary sources.

Mainstream Islam distinguish *fiqh*, which means understanding details and inferences drawn by scholars, from *sharia* that refers to principles that lie behind the fiqh. Scholars hope that *fiqh* and *sharia* are in harmony in any given case, but they cannot be sure.[72]

Philosophical novels

The Islamic philosophers, Ibn Tufail (Abubacer)[73] and Ibn al-Nafis,[74] were pioneers of the philosophical novel. Ibn Tufail wrote the first fictional Arabic novel *Hayy ibn Yaqdhan* (*Philosophus Autodidactus*) as a response to al-Ghazali's *The Incoherence of the Philosophers*, and then Ibn al-Nafis also wrote a fictional novel *Theologus Autodidactus* as a response to Ibn Tufail's *Philosophus Autodidactus*. Both of these novels had protagonists (Hayy in *Philosophus Autodidactus* and Kamil in *Theologus Autodidactus*) who were autodidactic individuals spontaneously generated in a cave and living in seclusion on a desert island, both being the earliest examples of a desert island story. However, while Hayy lives alone on the desert island for most of the story in *Philosophus Autodidactus*, the story of Kamil extends beyond the desert island setting in *Theologus Autodidactus*, developing into the first example of a science fiction novel.[71][75]

Ibn al-Nafis described his book *Theologus Autodidactus* as a defense of "the system of Islam and the Muslims' doctrines on the missions of Prophets, the religious laws, the resurrection of the body, and the transitoriness of the world." He presents rational arguments for bodily resurrection and the immortality of the human soul, using both demonstrative reasoning and material from the hadith corpus to prove his case. Later Islamic scholars viewed this work as a response to the metaphysical claim of Avicenna and Ibn Tufail that bodily resurrection cannot be proven through reason, a view that was earlier criticized by al-Ghazali.[76]

A Latin translation of *Philosophus Autodidactus* was published in 1671, prepared by Edward Pococke the Younger.[77] The first English translation by Simon Ockley was published in 1708, and German and Dutch translations were also published at the time. *Philosophus Autodidactus* went on to have a significant influence on European literature,[78] and became an influential best-seller throughout Western Europe in the 17th and 18th centuries.[79] These translations later inspired Daniel Defoe to write *Robinson Crusoe*, which also featured a desert island narrative and was regarded as the first novel in English.[78][80][81][82]

Philosophus Autodidactus also had a "profound influence" on modern Western philosophy.[83] It became "one of the most important books that heralded the Scientific Revolution" and European Enlightenment, and the thoughts expressed in the novel can be found in "different variations and to different degrees in the books of Thomas Hobbes, John Locke, Isaac Newton, and Immanuel Kant."[84] The novel inspired the

concept of "tabula rasa" developed in *An Essay Concerning Human Understanding* (1690) by Locke, who was a student of Pococke.[85][86] *Philosophus Autodidactus* also developed the themes of empiricism, tabula rasa, nature versus nurture,[70] condition of possibility, materialism,[87] and Molyneux's Problem.[88] The novel also inspired Robert Boyle, another acquaintance of Pococke, to write his own philosophical novel set on an island, *The Aspiring Naturalist*.[89] Other European scholars influenced by *Philosophus Autodidactus* include Gottfried Leibniz,[78] Melchisédech Thévenot, John Wallis, Christiaan Huygens,[90] George Keith, Robert Barclay, the Quakers,[91] and Samuel Hartlib.[89]

Political philosophy

Early Islamic political philosophy emphasized an inexorable link between science and religion, and the process of ijtihad to find truth—in effect *all* philosophy was "political" as it had real implications for governance. This view was challenged by the Mutazilite philosophers, who held a more secular view and were supported by secular aristocracy who sought freedom of action independent of the Caliphate. The only Greek political treatise known to medieval Muslims at the time was Plato's *Republic* and the Laws. By the end of the Islamic Golden Age, however, the Asharite view of Islam had in general triumphed.

Islamic political philosophy, was, indeed, rooted in the very sources of Islam, i.e. the Qur'an and the Sunnah, the words and practices of Muhammad. However, in the Western thought, it is generally known that it was a specific area peculiar merely to the great philosophers of Islam: al-Kindi (Alkindus), al-Farabi (Alfarabi), İbn Sina (Avicenna), Ibn Bajjah (Avempace), Ibn Rushd (Averroes), and Ibn Khaldun. The political conceptions of Islam such as kudrah, sultan, ummah, cemaa -and even the "core" terms of the Qur'an, i.e. ibada, din, rab and ilah- is taken as the basis of an analysis. Hence, not only the ideas of the Muslim political philosophers but also many other jurists and ulama posed political ideas and theories. For example, the ideas of the Khawarij in the very early years of Islamic history on Khilafa and Ummah, or that of Shia Islam on the concept of Imamah are considered proofs of political thought. The clashes between the Ehl-i Sunna and Shia in the 7th and 8th centuries had a genuine political character.

The 14th-century Arab scholar Ibn Khaldun is considered one of the greatest political theorists. The British philosopher-anthropologist Ernest Gellner considered Ibn Khaldun's definition of government, "an institution which prevents injustice other than such as it commits itself", the best in the history of political theory.[92]

Philosophy of history

The first detailed studies on the subject of historiography and the first critiques on historical methods appeared in the works of the Arab Ash'ari polymath Ibn Khaldun (1332–1406), who is regarded as the father of historiography, cultural history,[93] and the philosophy of history, especially for his historiographical writings in the *Muqaddimah* (Latinized as *Prolegomena*) and *Kitab al-Ibar* (*Book of Advice*).[94] His *Muqaddimah* also laid the groundwork for the observation of the role of state, communication, propaganda and systematic bias in history,[95] and he discussed the rise and fall of civilizations.

Franz Rosenthal wrote in the *History of Muslim Historiography*:

Muslim historiography has at all times been united by the closest ties with the general development of scholarship in Islam, and the position of historical knowledge in MusIim education has exercised a decisive influence upon the intellectual level of historicai writing... The Muslims achieved a definite advance beyond previous historical writing in the sociological understanding of history and the systematisation of historiography. The development of modern historical writing seems to have gained considerably in speed and substance through the utilization of a Muslim Literature which enabled western historians, from the 17th century on, to see a large section of the world through foreign eyes. The Muslim historiography helped indirectly and modestly to shape present day historical thinking.[96]

Philosophy of religion

There is an important question on the relation of religion and philosophy, reason and faith and so on. In one hand there is extraordinary importance attached to religion in Islamic civilization and in other hand they created certain doctrines in respect to reason and religion.[97]

Social philosophy

The social philosopher and Ash'ari polymath Ibn Khaldun (1332–1406) was the last major Islamic philosopher from Tunis, North Africa. In his *Muqaddimah*, he developed the earliest theories on social philosophy, in formulating theories of social cohesion and social conflict. His *Muqaddimah* was also the introduction to a seven volume analysis of universal history.

Ibn Khaldun is considered the "father of sociology", "father of historiography", and "father of the philosophy of history" by some, for allegedly being the first to discuss the topics of sociology, historiography and the philosophy of history in detail.[98]

Judeo-Islamic philosophies

Main article: Judeo-Islamic philosophies (800–1400)

Islamic philosophy found an audience with the Jews, to whom belongs the honor of having transmitted it to the Christian world. A series of eminent men—such as the Ibn Tibbons, Narboni, Gersonides—joined in translating the Arabic philosophical works into Hebrew and commenting upon them. The works of Ibn Rushd especially became the subject of their study, due in great measure to Maimonides, who, in a letter addressed to his pupil Joseph ben Judah, spoke in the highest terms of Ibn Rushd's commentary.

The oldest Jewish religio-philosophical work preserved in Arabic is that of Saadia Gaon (892–942), *Emunot ve-Deot*, "The Book of Beliefs and Opinions". In this work Saadia treats the questions that interested the Mutakallamin, such as the creation of matter, the unity of God, the divine attributes, the soul, etc. Saadia criticizes other philosophers severely. For Saadia there was no problem as to creation: God created the world *ex nihilo*, just as the Bible attests; and he contests the theory of the Mutakallamin in reference to atoms, which theory, he declares, is just as contrary to reason and religion as the theory of the philosophers professing the eternity of matter.

To prove the unity of God, Saadia uses the demonstrations of the Mutakallamin. Only the attributes of essence (*sifat al-dhatia*) can be ascribed to God, but not the attributes of action (*sifat-al-fi'aliya*). The soul is a substance more delicate even than that of the celestial spheres. Here Saadia controverts the Mutakallamin, who

considered the soul an "accident" '*arad* (compare Guide for the Perplexed i. 74), and employs the following one of their premises to justify his position: "Only a substance can be the substratum of an accident" (that is, of a non-essential property of things). Saadia argues: "If the soul be an accident only, it can itself have no such accidents as wisdom, joy, love," etc. Saadia was thus in every way a supporter of the Kalam; and if at times he deviated from its doctrines, it was owing to his religious views.

Since no idea and no literary or philosophical movement ever germinated on Persian or Arabian soil without leaving its impress on the Jews, Al Ghazali found an imitator in the person of Judah ha-Levi. This poet also took upon himself to free his religion from what he saw as the shackles of speculative philosophy, and to this end wrote the "Kuzari," in which he sought to discredit all schools of philosophy alike. He passes severe censure upon the Mutakallimun for seeking to support religion by philosophy. He says, "I consider him to have attained the highest degree of perfection who is convinced of religious truths without having scrutinized them and reasoned over them" ("Kuzari," v.). Then he reduced the chief propositions of the Mutakallamin, to prove the unity of God, to ten in number, describing them at length, and concluding in these terms: "Does the Kalam give us more information concerning God and His attributes than the prophet did?" (Ib. iii. and iv.) Aristotelianism finds no favor in Judah ha-Levi's eyes, for it is no less given to details and criticism; Neoplatonism alone suited him somewhat, owing to its appeal to his poetic temperament.

Similarly the reaction in favour of stricter Aristotelianism, as found in Averroes, had its Jewish counterpart in the work of Maimonides. Later Jewish philosophers, such as Gersonides and Elijah Delmedigo, followed the school of Averroes and played a part in transmitting Averroist thought to medieval Europe.

In Spain and Italy, Jewish translators such as Abraham de Balmes and Jacob Mantino translated Arabic philosophic literature into Hebrew and Latin, contributing to the development of modern European philosophy.

Later Islamic philosophy

The death of Ibn Rushd (Averroës) effectively marks the end of a particular discipline of Islamic philosophy usually called the *Peripatetic Arabic School*, and philosophical activity declined significantly in western Islamic countries, namely in Islamic Spain and North Africa, though it persisted for much longer in the Eastern countries, in particular Iran and India. Contrary to the traditional view, Dimitri Gutas and the Stanford Encyclopedia of Philosophy consider the period between the 11th and 14th centuries to be the true "Golden Age" of Arabic and Islamic philosophy, initiated by Al-Ghazali's successful integration of logic into the Madrasah curriculum and the subsequent rise of Avicennism.[99]

Since the political power shift in Western Europe (Spain and Portugal) from Muslim to Christian control, the Muslims naturally did not practice philosophy in Western Europe. This also led to some loss of contact between the 'west' and the 'east' of the Islamic world. Muslims in the 'east' continued to do philosophy, as is evident from the works of Ottoman scholars and especially those living in Muslim kingdoms within the territories of present-day Iran and India, such as Shah Waliullah and Ahmad Sirhindi. This fact has escaped most pre-modern historians of Islamic (or Arabic) philosophy.

In addition, logic has continued to be taught in religious seminaries up to modern times.

After Ibn Rushd, there arose many later schools of Islamic Philosophy such as those founded by Ibn Arabi and Shi'ite Mulla Sadra. These new schools are of particular importance, as they are still active in the Islamic world. The most important among them are:

- School of Illumination (*Hikmat al-Ishraq*)
- Transcendent Theosophy (*Hikmat Muta'aliah*)
- Sufi philosophy
- Traditionalist School
- Avicennism(Hikmat Sinavi)

Illuminationist school

Main article: Illuminationist philosophy

Illuminationist philosophy was a school of Islamic philosophy founded by Shahab al-Din Suhrawardi in the 12th century. This school is a combination of Avicenna's philosophy and ancient Iranian philosophy, with many new innovative ideas of Suhrawardi. It is often described as having been influenced by Neoplatonism.

In logic in Islamic philosophy, systematic refutations of Greek logic were written by the Illuminationist school, founded by Shahab al-Din Suhrawardi (1155–1191), who developed the idea of "decisive necessity", an important innovation in the history of logical philosophical speculation.[100]

Transcendent school

Main article: Transcendent theosophy

Transcendent theosophy is the school of Islamic philosophy founded by Mulla Sadra in the 17th century. His philosophy and ontology is considered to be just as important to Islamic philosophy as Martin Heidegger's philosophy later was to Western philosophy in the 20th century. Mulla Sadra bought "a new philosophical insight in dealing with the nature of reality" and created "a major transition from essentialism to existentialism" in Islamic philosophy, several centuries before this occurred in Western philosophy.[101]

The idea of "essence precedes existence" is a concept which dates back to Ibn Sina (Avicenna)[23] and his school of Avicennism as well as Shahab al-Din Suhrawardi[24] and his Illuminationist philosophy. The opposite idea of "Existence precedes essence" was thus developed in the works of Averroes[23] and Mulla Sadra[102] as a reaction to this idea and is a key foundational concept of existentialism.

For Mulla Sadra, "existence precedes the essence and is thus principle since something has to exist first and then have an essence." This is primarily the argument that lies at the heart of Mulla Sadra's Transcendent Theosophy. Sayyid Jalal Ashtiyani later summarized Mulla Sadra's concept as follows:[103]

The existent being that has an essence must then be caused and existence that is pure existence ... is therefore a Necessary Being.

More careful approaches are needed in terms of thinking about philosophers (and theologians) in Islam in terms of phenomenological methods of investigation

in ontology (or onto-theology), or by way of comparisons that are made with Heidegger's thought and his critique of the history of metaphysics.[104]

Contemporary Islamic philosophy

Main article: Contemporary Islamic philosophy

The tradition of Islamic philosophy is still very much alive today, particularly among followers of Suhrawardi's *Hikmat al-Ishraq* (*Illumination Philosophy*) and Mulla Sadra's *Hikmat-e-Mota'aliye* (*Transcendent Theosophy*). Another figure is Muhammad Iqbal, who reshaped and revitalized Islamic philosophy among the Muslims of the Indian sub-continent in the early 20th century.[105] His *The Reconstruction of Religious Thought in Islam* [106] is a milestone in the modern political philosophy of Islam.[citation needed]

In contemporary Islamic regions, the teaching of *hikmat* or *hikmah* has continued to flourish.

- Ruhollah Khomeini, founder of the Islamic Republic of Iran, was a teacher of the philosophical school of Hikmat-ul-Mutaliya. Before the Islamic Revolution, he was one of the few who formally taught philosophy at the Religious Seminary at Qom.
- Abdollah Javadi-Amoli, Grand Ayatollah is an Iranian Twelver Shi'a Marja. He is a conservative Iranian politician and one of the prominent Islamic scholars of the Hawza (seminary) in Qom.
- Ahmad Milad Karimi, Afghan philosopher of religion and professor of Islamic Philosophy at the University of Münster in Germany.
- Mohammad-Taqi Mesbah-Yazdi, Grand Ayatollah is an Iranian Twelver Shi'a cleric. Advocate of Islamic philosophy, particularly Hikmat Mutaliyyah.
- Geydar Dzhemal, Russian Islamic philosopher, author of *Orientation - North.* Founding ideologist of Islamic Marxism.
- Muhammad Husayn Tabataba'i, Grand Ayatollah, Iranian Twelver Shi'a cleric (*Allameh Tabatabaei*), author of numerous works including the 27-volume Quranic commentary *al-Mizan* (المیزان).
- Hamka or Haji Abdul Malik Karim Amirullah was a prominent Indonesian author, Ulema politician, philosophical thinker, and author of Tafir Al Azhar. He was head of Indonesia's mufti council (MUI). He resigned when his fatwa against the celebration of Christmas by Muslims was condemned by the Suharto regime. Highly respected in his country, he was also appreciated in Malaysia and Singapore.[citation needed]
- Murtaza Motahhari, the best student of Allamah Tabatabai, a martyr of the Iranian Revolution in 1979, and author of numerous books (an incomplete compilation of his works comprises 25 volumes). He, like his teachers Allama Tabatabai and Ayatollah Khomeini, belong to the philosophical schools of Hikmat-ul-Mutaliya
- Sayyid Abul Ala Maududi, who is credited with creating modern Islamist political thought in the 20th century, was the founder of Jamaat-e-Islami and spent his life attempting to revive the Islamic intellectual tradition.
- Israr Ahmed, (1932–2010) was a Pakistani Islamic theologian followed particularly in South Asia and also among the South Asian diaspora in the Middle East, Western Europe, and North America. Founder of the Tanzeem-e-islami, an offshoot of the Jamaat-e-Islami, he was significant scholar of Islam and the Quran.
- Muhammad Hamidullah (1908–2002) belonged to a family of scholars, jurists, writers and sufis. He was a world-renowned scholar of Islam and international law from India, who was known for contributions to the research of the history of Hadith, translations of the Koran, the advancement of golden age Islamic learning, and to the dissemination of Islamic teachings in the Western world.

- Fazlur Rahman was professor of Islamic thought at the University of Chicago.
- Wahid Hasyim first Indonesian minister of religious affairs. Former head of Indonesian Nahdwatul Ulema, and founder of Islamic state universities in Indonesia. He is best known for reformation of the Madrasah curriculum.
- Seyyed Hossein Nasr, Iranian University Professor of Islamic studies at George Washington University.
- Javed Ahmad Ghamidi is a well-known Pakistani Islamic scholar, exegete, and educator. A former member of the Jamaat-e-Islami, who extended the work of his tutor, Amin Ahsan Islahi.
- In Malaysia, Syed Muhammad Naquib al-Attas is a prominent metaphysical thinker.
- Ali Shariati Iranian revolutionary thinker and sociologist who focused on Marxism and Islam.
- Abu Abd al-Rahman Ibn Aqil al-Zahiri (born 1942) is a Saudi Arabian polymath primarily focused on the reconciliation of reason and revelation.
- Mohammad Baqir al-Sadr (died 1980) is a Shi'ite Grand Ayatollah and one of the most influential Islamic philosophers of the 20th century. His two most important contributions to philosophy are his books "Our Philosophy" and "The Logical Foundations of Induction." He is also widely known for his work on economics, including "Our Economics" and "The Non-Usury Banking System" which are two of the most influential works in contemporary Islamic economics.[*citation needed*]

Criticism

Philosophy has not been without criticism amongst Muslims, both contemporary and past. The imam Ahmad ibn Hanbal, for whom the Hanbali school of thought is named, rebuked philosophical discussion, once telling proponents of it that he was secure in his religion, but that they were "in doubt, so go to a doubter and argue with him (instead)."[107] Today, Islamic philosophical thought has also been criticized by scholars of the modern Salafi movement.

There would be many Islamic thinkers who were not enthusiastic about its potential, but it would be incorrect to assume that they opposed philosophy simply because it was a "foreign science". Oliver Leaman, an expert on Islamic philosophy, points out that the objections of notable theologians are rarely directed at philosophy itself, but rather at the conclusions the philosophers arrived at. Even the 11th century al-Ghazali, known for his *Incoherence of the Philosophers* critique of philosophers, was himself an expert in philosophy and logic. His criticism was that they arrived at theologically erroneous conclusions. In his view the three most serious of these were believing in the co-eternity of the universe with God, denying the bodily resurrection, and asserting that God only has knowledge of abstract universals, not of particular things, though not all philosophers subscribed to these same views.[108]

In recent studies by Muslim contemporary thinkers that aim at "renewing the impetus of philosophical thinking in Islam," the philosopher and theorist Nader El-Bizri offers a critical analysis of the conventions that dominate mainstream academic and epistemic approaches in studying Islamic philosophy. These approaches, of methodology and historiography are looked at from archival standpoints within Oriental and Mediaevalist Studies, fail to recognize the fact that philosophy in Islam can still be a living intellectual tradition. He maintains that its renewal requires a radical reform in ontology and epistemology within Islamic thought. El-Bizri's interpretations of Avicenna (Ibn Sina) from the standpoint of Heidegger's critique of the history of metaphysics, and specifically against the background of the unfolding

of the essence of technology, aim at finding new pathways in ontology that are not simply Avicennian nor Heideggerian, even though El-Bizri's approach in rethinking *falsafa* amounts to a "Neo-Avicennism" that carries resonances with novel modern philosophical ways of reading Aristotelianism and Thomism. El-Bizri engages contemporary issues in philosophy through a fundamental critical analytic of the evolution of key concepts in the history of ontology and epistemology. Nader El-Bizri is a modernist in outlook since he aims at bringing newness to the tradition rather than simply reproduce it or being in rupture with it.[109]

Opposition to philosophy

Some Muslims oppose the idea of philosophy as un-Islamic. The popular Salafist website IslamQA.info (supervised by Shaykh Muhammad Saalih al-Munajjid of Saudi Arabia) declares philosophy to be an "alien entity":

The terminology of Islamic philosophy did not emerge as a branch of knowledge that is taught in the curriculum of Islamic studies until it was introduced by Shaykh Mustafa Abd al-Raziq – the Shaykh of al-Azhar – as a reaction to western attacks on Islam based on the idea that Islam has no philosophy. But the fact of the matter is that philosophy is an alien entity in the body of Islam.[110]

The fatwa claims that "the majority of *fuqaha'* [experts in *fiqh*] have stated that it is haraam to study philosophy, and lists some of these:

- Ibn Nujaym (Hanafi) writing in al-Ashbaah wa'l-Nazaa'im;
- al-Dardeer (Maaliki) said in al-Sharh al-Kabeer;
- Al-Dasooqi in his Haashiyah (2/174);
- Zakariya al-Ansaari (Shaafa'i) in Asna al-Mataalib (4/182);
- al-Bahooti (Hanbali) said in Kashshaaf al-Qinaa' (3/34);

IslamQA quotes Al-Ghazali who declares that of the "four branches" of philosophy (geometry and mathematics, logic, theology, and natural sciences), some of the natural sciences "go against shari'ah, Islam and truth", and that except for medicine, "there is no need for the study of nature".[111][110]

Maani' Hammad al-Juhani, (a member of the Consultative Council and General Director, World Assembly of Muslim Youth)[112] is quoted as declaring that because philosophy does not follow the moral guidelines of the Sunnah, "philosophy, as defined by the philosophers, is one of the most dangerous falsehoods and most vicious in fighting faith and religion on the basis of logic, which it is very easy to use to confuse people in the name of reason, interpretation and metaphor that distort the religious texts".[113][110]

Ibn Abi al-Izz, a commentator on al-Tahhaawiyyah, condemns philosophers as the ones who "most deny the Last Day and its events. In their view Paradise and Hell are no more than parables for the masses to understand, but they have no reality beyond people's minds."[110]

See also

- ***Islam portal***

- ***Philosophy portal***

- Al-ʻaql al-faʻʻal
- Contemporary Islamic philosophy
- Early Islamic philosophy
- Islam and modernity
- Islamic ethics
- Islamic Golden Age
- Islamic metaphysics
- Islamic science
- List of Islamic studies scholars
- List of Muslim philosophers
- Islamic advice literature
- Islamic literature

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